

The Outlook

Vol. 65

June 16, 1900

No. 7

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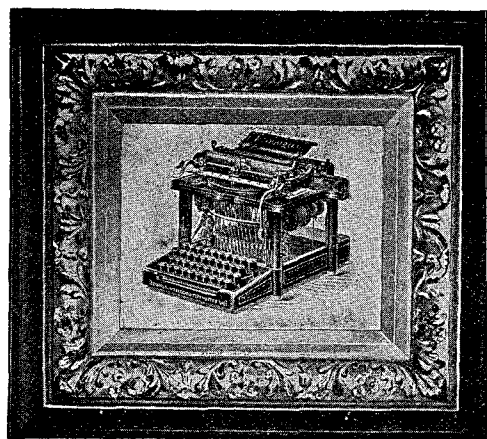
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The Boxers Last week in China there was a continuance of the Boxer rebellion, which is essentially an anti-Christian, anti-foreign rising. In many places mission stations and railway property were destroyed, and massacres occurred after malignant tortures. The boldness of the Boxers is indicated by the burning of such places in the province of Chili as Paotingfu and Tungchau—the last named only thirteen miles from the capital—while the railway from Tientsin was destroyed to within three miles of the capital. The massacres were not entirely confined to native Christians. The bodies of two English missionaries, Messrs. Norman and Robinson, have been found, disemboweled and mutilated. The field for massacre can be seen when it is known that there are 1,300,000 Christians in China, of whom the Roman Catholic Church claims a million. In Peking itself the Boxers have burned the International Club and the race-track buildings. All the foreigners at Peking have taken refuge in the various legations. The approaches to the street on which the legations are situated are surrounded by howling mobs of undisciplined soldiers with cannon and bayonets. The International Guards are holding off the mob. There is some unrest in the various treaty ports, that in Tientsin being the most marked. Twelve thousand foreigners reside in those ports. Of the Americans in China, two-thirds are engaged in mercantile pursuits, shipping, mining, and railway construction; the remaining third are missionaries. Last week the Chinese Government issued another decree to check the rioting, but it was of the same evasive character as its predecessor. It repeats the accusation against native Christians who “joined the Church for their own base ends,” and persists in referring to the Boxers as a “brotherhood” and not as “rebels.” It avoids all reference to the murders of

native Christians or of missionaries, and implies that the destruction of mission and railway property is due to lawless characters who have joined the Boxers to profit by the disturbances. It virtually justifies the Boxers. The only engagement between foreign troops and the Boxers occurred on Friday of last week, when a force of Russian Cossacks, reconnoitering outside Tientsin, was attacked by thousands of Boxers, armed with rifles and swords. The Cossacks fired upon their assailants, killing several and themselves sustaining loss. On Monday of this week, so it is reported, the Empress Dowager, apparently fearing for her personal safety, left the Imperial Palace at Peking and sought refuge at the Russian Embassy, thus distinctly declaring (what had long been known) which one of the Powers commanded her sympathy.

China and the Powers The Chinese Government seems as indifferent to the rioting as it is apparently powerless to prevent it. The reason for this tolerance of the Boxers has already been explained in these columns. To the testimony of others came that last week of Sir Claude Macdonald, British Minister at Peking. He declared that the Chinese Government had been constantly actuated by secret sympathy with the Boxer movement, “which the Government has ample power to suppress if it so desires.” That power is greater than is generally supposed. The Manchu military organization is separate from the national army; the Manchu forces are known as the Eight Banners, and number nominally three hundred thousand men; actually, one-third of that total. Among the families represented in the Eight Banners intermarriage is compulsory, and the military profession hereditary. The national army—the Five Camps—is twice as large as the Eight Banners, but, like it, has as

fighting strength only one-third of its nominal strength. Including mercenaries, the total peace footing of all the Chinese forces does not exceed three hundred thousand men, though the war footing would reach a million. These are but numbers; they are backed up by no proper transport, commissariat, or hospital service. Chinese soldiers are, for the most part, armed with obsolete weapons; their drill is the laughing-stock of other nations; their lack of discipline is extreme, as last week's events showed; and, last but not greatest of defects, they themselves, as a body, do not represent the cohesive unity characterizing the German and every other great army. The Chinese soldiers—themselves actuated by anti-Christian and anti-foreign sentiment—practically permitted the Boxers to tear up railways wherever they could; the damage already done is estimated at \$5,000,000. Mr. Conger, our Minister at Peking, reported that the troops did almost nothing to prevent the damage. He added that only the interference of foreign troops could restore quiet. As this was also the view of the Powers acting in concert, the admirals at Taku—where there are now over thirty war-ships—forcibly rebuilt the railway to Peking. They compelled gangs of native laborers to repair the line, now guarded by more than fifteen hundred men from the foreign fleet. Among these men are a hundred Americans under Captain McCalla. By Monday of this week the road had been so far repaired as to be used throughout almost its entire length in transporting over two thousand soldiers, mostly British. In reply to Admiral Kempff's request for aid, the Navy Department instructed Admiral Remy at Cavite to despatch a light-draught gunboat which could ascend the Peiho beyond Taku to Tientsin. The Nashville was selected, and has left on her fifteen-hundred-mile voyage. Admiral Kempff has also been authorized to draw upon our ships at Shanghai and Manila for additional marines. The Chinese Emperor is now said to have appealed to the Powers to end the state of anarchy fomented by the Empress Dowager; to remove himself from the palace in which he is confined as a prisoner in Nanking or some other new capital; and, governing through him, declare a protectorate over China.

Our Duty The American Minister has been instructed to do his utmost to protect the lives and property of American citizens, and, if necessary, to act at the same time with the representatives of the other Great Powers, although not in formal concert with them; the Administration being careful to maintain the uniform policy of the Government up to this time in avoiding formal concerted action with the other Powers. American ships of war and American marines are taking part in demonstrations simultaneously with the ships of war and the troops of other countries, and the American force might perhaps even act under the authority of a senior admiral who should be a foreigner. But the American forces will take no part in any movement which is to go beyond the protection of the lives and property of American citizens. This is the first duty of the Government; it ought either to protect effectively the lives and property of its citizens, or it ought to notify those citizens to take themselves and their property out of Chinese territory. As long as they remain, it owes them the duty of adequate protection; and mere formalities must not stand in the way of such prompt and effective action as the circumstances permit. Alarming as the situation is, it is by no means certain that the hour for the dismemberment of the Empire has arrived. At this moment the American Government has no interest in China except the protection of life and property, and adequate measures to secure the rights of American trade. It has succeeded in securing the recognition of the principle of the open door; and it will do everything in its power to keep that principle alive as a matter of universal policy in all parts of China.



The Boer War Last week occurred a supreme event in the Boer war—the capture of Pretoria, the capital of the South African Republic, or the Transvaal. Lord Roberts was not able immediately to advance on Pretoria after the surrender of Johannesburg. In a few days, however, the remaining Boer bands between the two cities were driven back, and in a final stand their efforts to ambush and then to outflank the British were entirely unsuccessful. Immediately

after this engagement Lord Roberts entered Pretoria. The capital had apparently been left defenseless. The forts surrounding the city had been abandoned, and the guns which were to render Pretoria impregnable had been removed to the mountains. The greater part of the rolling stock of the Netherlands Railway had also been removed. Lord Roberts's first work at Pretoria was to release thirty-eight hundred British prisoners still at Watervaal, near the capital; but the Boers had removed a thousand prisoners into the mountains, and will probably hold these prisoners as hostages. Lord Salisbury telegraphed to Lord Roberts: "I earnestly congratulate you on this crowning result of your brilliant strategy, and on the devotion of your gallant soldiers." The praise is well won. No English general ever deserved better of his Government and his country. The Boers are collecting about Lydenburg, in the mountains northeast of Pretoria, where a cartridge-factory has been erected and reserve supplies of all sorts stored. The district, volcanic in nature, includes many fertile valleys inclosed by great ramparts of precipitous rock, here and there penetrated by narrow, tortuous passages. President Kruger is still at Machadodorp, and declares that the British occupation of Pretoria does not mean the end of the war. He adds that the Boers will never surrender while five hundred armed burghers remain in the country. In the Orange River Colony the British sustained serious reverses last week, losing over a thousand men taken prisoners. Near Lindley an entire battalion of Imperial Yeomanry was captured by a superior force. The battalion numbered about five hundred men. Among the captured officers of the Yeomanry were the Earls of Leitrim, Longford, and Ennismore. Near Roodevaal another battalion was captured. The Boers still remaining in the Orange River Colony probably muster about five thousand men, and have now destroyed Lord Roberts's railway communications for a distance of twenty miles. In Natal events were distinctly favorable to the British. The retirement of the Boers from the Botha Pass made it possible for General Buller's forces to cross the Drakensberg to a point where the frontiers of Natal, the Orange River Colony, and the Transvaal meet.

The Manchester School

Though in a less degree than the Conservative party, the Liberal party as a whole stands for the solidarity of the British Empire, but it stands also for a morality which excludes "envy, hatred, or malice." This note was sounded the other day by Mr. John Morley in replying to a recent indiscreet and somewhat violent speech made by the Prime Minister, in which the real constructive and admirable work done by the Conservatives during the past two decades was by no means properly set forth. The occasion of Mr. Morley's retort was a public reception given to the Australian delegates, over which he presided. Lord Salisbury had declared that the Conservative Primrose League had succeeded the Liberal Manchester School as the dominant force of the nation. Granting that it is dead, Mr. Morley declared that the Manchester School had left three things: (1) untaxed food and free trade as the foundation of British fiscal policy; (2) non-intervention in the domestic affairs of Europe as the foundation of British foreign policy; (3) freedom and independence for the colonies as the foundation of British colonial policy. The last bequest was particularly pertinent, since colonial freedom has brought about Australian federation. "No school ever left a wiser, more solid, or more blessed legacy than the Manchester School—and we are living on it. It filled our coffers, nourished great industrial communities, it gave us contentment at home and strength abroad. When it is followed, as Mr. Chamberlain was obliged to in the case of Australia, there is peace; when it is abandoned, war. The responsible governments of Cape Colony and Natal were opposed to a policy of irritating the Transvaal, but Mr. Chamberlain and Sir Alfred Milner overruled their wishes, and the result is bloodshed." What is the legacy of the Primrose League? asked Mr. Morley. The elements of menace and peril which the Prime Minister had acknowledged to exist among the peoples of foreign countries. "Does it not occur to Lord Salisbury," queried the speaker, "that there is some relation between this peril and the revolution in national sentiment which the Premier declared to have taken place within the last twenty years, and to be

mainly due to the Primrose League?" Lord Salisbury had pointed out two illustrations of the revolution in national sentiment: "The first was that we had avenged Gordon; the second, that we had avenged Majuba. Now, of all the passions that rend and deform humanity," commented Mr. Morley, "revenge is the basest and the most cruel." "What," he asked, "is the scale and measure demanding that thousands of barbarians in the Soudan should be slaughtered in revenge of the death of the gallant and true-hearted Gordon? I will not ask what was the relation and proportion between the trumpery reverse of a few hundred men at Majuba and this tremendous campaign, with its hideous carnage in men, with its horrid waste of desolate homes, orphan children, widowed wives, and broken hearts."

Russia and the United States An article has just appeared in the London "Times," translated from the Odessa "Listok," which, having passed the Russian censor, deserves some attention from Americans, as showing irritation in Russia against American policy. Referring to our demand upon Turkey for the fulfillment of her promise to us to pay for the missionary property destroyed, the "Listok" expresses surprise that we "should venture to threaten a European power like Turkey in order to enforce pecuniary obligations." If our menace to Turkey had received the support of England, declares the Russian paper, it would have been of grave importance, but as England does not join in it, it only "shows annoyance on the part of America." The "Listok" adds that an American naval demonstration is highly improbable, as "there are Powers in Europe, with Russia in the van, that will lose no time in reminding the United States that the European Concert has in the past made sacrifices on far too expensive a scale in settling the question of free passage through the Straits, to think of allowing the United States now to nullify at a stroke agreements which have cost so much blood in working out." If this means anything, it means that, in the editor's estimation, Russia, assisted presumably by Germany, and perhaps by Austria and Italy and France, would be inclined to prevent by

force our ships from effectually supporting the demand for final and prompt settlement of American claims at Constantinople. This is, however, only an ostensible reason; the real reason is found in the naïve admission of the "Listok" itself that Russia dreads our possible interference with her plans for controlling North China, including Korea. The Russians know as well as any one that seven-tenths of all our trade with China is with North China, and that the introduction of the Russian protective system would be met by vigorous protests from our Government.



Japanese Cabinet Changes Last week the Japanese Cabinet resigned. The Mikado invited Count Matsukata Masayoshi, the Minister of Finance, to form a new Cabinet, but he declined, and Marquis Ito is now endeavoring to form a coalition Ministry. At this writing his success seems assured. Two years ago Marquis Ito resigned the Premiership of a coalition Cabinet and advised the Mikado to accept the principles of party government. Count Okuma took office, but his Cabinet lasted only six months. Its successor—which has just gone out of office—was formed by Marquis Yamagata, Commander-in-Chief of the Japanese army, and was formed on non-partisan lines. The present Cabinet change is significant at a time when Japan is mobilizing her sea and land forces. Field-Marshal Yamagata, who will now resume his active military duties, is succeeded by a statesman than whom none stands higher in Japan. Marquis Ito has not only carried Japanese internal reforms to a brilliant conclusion, but is well known as being a vigilant student of contemporary politics, and especially of all movements in Russia. He is well prepared to protect Japanese interests in every way. He has openly declared himself opposed to any scheme of partition which would destroy the real unity of China; it is presumable that the hope of Japan to acquire the Liaotung Peninsula, after the Chino-Japan war, was not included in the Premier's opposition. He will work diligently to develop Japanese interests in Korea rapidly, as did Marquis Yamagata. During the Premiership of the latter, Japan has built and is

now operating a railway running from Seoul, the capital of Korea, to Chemulpo, its port. Inspired by this success, the Japanese have planned a longer road from the capital to Fusan, one of the nearest ports to Japan. This road is to be three hundred miles in length, and will cost nearly twelve million dollars. It is noteworthy that in the Japanese House of Representatives the bill to subsidize this road was carried without a single dissenting vote. The interest on the capital is guaranteed by the Japanese Government on condition that Japanese soldiers are allowed to police the line—the same conditions secured by the Russian Government with China in the case of the Manchurian railway. The work of Marquis Yamagata in Korea, however, was not limited by this achievement. He established telegraph lines there which are largely under control of the Japanese, and is now installing the Marconi system of wireless telegraphy at several Korean ports. Finally, the Japanese have built a mint in Korea, have established a Japanese system of currency, and have made a contract with the Korean Government by which all the mails shall be sent to and delivered at the Japanese post-offices in that country. The result of these signal reforms and of the introduction of the methods of civilization in a hitherto semi-barbarous land, added to the commerce between Japan and Korea, always important, is that twenty-five thousand Japanese now reside in Korea. In the event of a Russo-Japanese war on account of Korea, the constructive work already done in that land by Japan might be no small factor in the result.



The Philippines An important event in the campaign was the capture last week of General Pio del Pilar, correctly described by Manila despatches as one of the most aggressive and persistent of the Filipino leaders. He was made a prisoner by native police within six miles of Manila, at a house he was secretly visiting. General Pilar's death or capture has been several times incorrectly reported. He had been in command of a considerable force concentrated at San Miguel de Mayumo, in Bulacan Province, where, about two weeks ago, one American captain was killed and one captured.

Fighting also occurred at this place last week, and also near Norzagaray, where the insurgents were intrenched near a river, and at first repelled a frontal attack, wounding seven American soldiers; their flank was soon turned, however, and they were then quickly routed. A picturesque account of the capture of tons of Filipino archives by General Funston on May 2 has reached this country. The Manila "Times" says:

On May 2 General Funston was making a personal reconnaissance with eighteen troopers in the direction of Bongabon and Pontabagan, up the Rio Grande de Papanga, when he discovered a perpendicular ladder leading up a cliff crowned with a dense forest. Beside the ladder hung a rope which, when pulled, rang an alarm-bell in the woods back of the precipice. The General and his men ascended the ladder and found thirty or forty large wooden cases crammed full of State documents, comprising most of the archives of the Government. The whole cache was ingeniously hidden among the trees in the ravine, and roofed over heavily with nipa to an unusual thickness. The structure made quite a big warehouse, with not an inch of space vacant. It was found later that there were other approaches to the cache just like the one described, with alarm-bells everywhere.

Among the archives thus found were, it is said, Aguinaldo's personal correspondence and letter-copy books, including "letters to and from Wildman and Dewey and business firms in Manila." The accuracy of this story is somewhat put in doubt by Admiral Dewey's emphatic statement, "I never wrote a letter to Aguinaldo in my life." A petition to Congress from the Katipunan secret society has been published. It claims a membership of 4,000,000, and asserts that since 1892 national independence has been its sole aim. It urges that annexation is incompatible with lasting peace, and insists upon ultimate independence, with an immediate American protectorate like that in Cuba, as the only acceptable plan.



The Democratic Conventions Last week Democratic Conventions were held in three of the States which most earnestly opposed the adoption of the Chicago platform and the nomination of Mr. Bryan four years ago. In Connecticut this year's Convention seemed to be entirely in the hands of Mr. Bryan's aggressive supporters, but

one of the most aggressive of these, Mr. Cummings, of Stamford, in his speech as Chairman declared that the silver issue was "but dust in the balance as compared with the greater National issues now pending." The Convention instructed its delegates to Kansas City to support Mr. Bryan, and pledged its own acceptance of the platform there adopted, but its general attitude was strongly in favor of party harmony on the basis of opposition to imperialism and trusts. In New York the attitude assumed was substantially the same. A hard fight was anticipated on the question of indorsing the Chicago platform, but ex-Senator Hill, who reasserted his old claim to command, succeeded in avoiding the issue, though only by reporting a platform cordially indorsing Mr. Bryan and promising that a united party would support the principles agreed upon by the National Convention. In Maryland Mr. Gorman's influence was strong enough to prevent any instructions whatever to the delegates, but here also Mr. Bryan was indorsed. As in Connecticut and New York, opposition to the Administration's Cuban, Porto Rican, and Philippine policy was the salient feature of the platform. Everything, therefore, now promises the renomination of Mr. Bryan by acclamation. The Eastern delegates will, however, struggle for a compromise respecting silver, or, failing in this, the subordination of the silver issue by putting the whole emphasis of the platform upon the colonial policy to be pursued.



**Congress:
The Closing Week** When the House bill to prevent trusts from engaging in inter-State commerce or using the mails came before the Senate, the Democrats, under the lead of Senator Pettigrew, demanded its immediate consideration and adoption. The bill, it was alleged, had been presented by the Republicans at the close of the session for campaign purposes alone. If not, it was the duty of the Republicans in the Senate before adjournment to enact into law the bill which every Representative except one had voted for. The Republican Senators refused to accept this challenge, and by almost a strictly party vote referred the bill to the appropriate committee. During the campaign just ahead, therefore,

the Republican gibes at the Democrats for defeating the Republican anti-trust constitutional amendment in the House will be met by Democratic gibes at the Republicans for defeating the Republican anti-trust bill in the Senate. In the House of Representatives the Military Committee submitted two reports upon the use of the Federal troops to maintain martial law in the Cœur d'Alene district in Idaho. The Republicans unanimously sustained the course pursued by the National administration in keeping the troops at the disposal of the Democratic administration of the State of Idaho, while the Democratic members as unanimously condemned the prolonged maintenance of martial law as a violation of American traditions and an infringement upon the rights of labor. The Democratic State Convention in Idaho, it needs to be noted, sustains the course pursued by Governor Steunenberg, and the martial law is likely to be continued for an indefinite period, as the State does not have to pay the expenses of the troops. The most interesting debate in Congress during its last week was on the question whether Congress should require the building of an armor-plate factory. Violent speeches were made against the acceptance of the prices proposed by the armor-plate "combination," but in the end a compromise proposed by Senator Penrose, of Pennsylvania, was accepted, which left the construction of the armor-plate factory to the discretion of the Secretary of the Navy—the factory to be constructed if he judged the prices of the private manufacturers excessive. Several Senators insisted that it was the recognized duty of the legislature to control expenditures, and protested against its transfer to an executive officer; but the Penrose motion prevailed by the votes of thirty-eight Republicans and one Democrat in its favor, against twenty-seven Democrats and eight Republicans in opposition.



Congress: The Appropriations At the close of the session Senator Allison, the Chairman of the Senate Committee on Appropriations, and Chairman Cannon, of the House Committee, made the customary statement of the aggregate expenditures authorized. The

grand total reached was \$709,000,000, or, deducting the \$9,000,000 caused by the taking of the census, an even seven hundred millions. These, of course, are not the expenditures of the current year, but the estimated expenditures for the fiscal year which begins July 1 and ends June 30, 1901. The chairmen attribute \$131,000,000 of the sum total to expenditures "growing out of or incident to the war with Spain." The Springfield "Republican" points out that the aggregate does not include any new appropriations for rivers and harbors or public buildings, and nothing for the construction of the Nicaragua Canal or the subsidizing of ships. These matters have all been left for the next session to deal with. The aggregate is \$45,000,000 less than that of a year ago, though still \$182,000,000 greater than in 1897, before the Spanish war began. Heavy as the expenditures are, however, a surplus is accumulating at the rate of about five million dollars a month.



The Bloodshed in St. Louis

The fifth week of the street railway strike in St. Louis witnessed more bloodshed than any of its predecessors. When the disorders of the week before had led to the enrollment of two regiments of deputy sheriffs from the well-to-do classes, and the indignation in all ranks of society at the shameless treatment of women passengers by strike sympathizers had led the strikers' organization to repudiate vehemently every form of lawlessness as a disgrace and injury to its cause, it was hoped that order could henceforth be preserved. On Sunday the street-cars on some lines were run without the usual police protection, and the day seemed to have passed in quiet, when toward evening a procession of strikers, returning from a picnic in apparent good humor, encountered a street-car near the headquarters of a company of deputies. Some one in the crowd threw a brick through one of the car windows, and when others crowded about the car, a picket for the deputies gave the alarm of riot. Four deputies rushed out and fired into the ranks of the strikers, killing three and seriously wounding several more. Governor Stevens declines to call out the State troops, declaring that the local authorities have shown

themselves able and determined to restore order, but also pointing out that every regiment despatched to St. Louis would cost the public two thousand dollars a day. The first of these excuses would be much stronger without the second. If the local authorities can preserve order, well and good; but if they cannot, the State's duty is clear, and the violation of duty is not to be excused because of the dollars and cents it would save.



Public Opinion in St. Louis

We learn from correspondents in St. Louis that political complications have embarrassed the work of restoring order. Owing to the fact that the city is overwhelmingly Republican, while the State is as overwhelmingly Democratic, the State Legislature has distrusted the ability of the city to govern itself, and has put the police of the city under the control of a board of five members, four of whom are appointed by the Governor. Although the Mayor is the fifth member, he is practically powerless, and therefore is in no sense responsible for the failure to preserve order. This responsibility belongs to the Democratic majority of the board and to the Governor who appointed them. At the beginning of the strike, one correspondent writes us, the Board of Police Commissioners were more interested in controlling the Democratic primaries for their faction than in preserving order. Public opinion in the city seems to be seriously divided respecting the merits of the strike. Two of our informants state that a large part of the well-to-do people, together with nearly all the working people, sympathize with the employees, though not to the extent of refusing to patronize the companies' cars until the old hands are re-employed. Two other informants, however, write to us that nearly all the well-to-do people in St. Louis sympathize with the companies, though one of them admits that the employees had serious grievances in the matter of hours, and possibly in the matter of discriminations against union men. If the employees had merely struck for the limitation of hours and a better guarantee of equal treatment for union men, it is probable that the sympathy with them would have been practically universal. But the strikers took the

ground that the only way to stop the favoritism shown to non-union men was to demand that only union men be employed. This demand the strikers now seem willing to waive, but at the beginning it was the real question at issue, and the public sympathized with or opposed the strike according as they thought that the complete unionizing of the roads interfered with the right of the owners to manage their own business, or merely asserted the right of employees to be consulted whenever their interests were involved. The disgraceful disorders have of course weakened the cause of the strikers, and the prospects now are that the strike will fail.



The Ice Trust in Politics

The suit instituted by the New York "Journal" against the Ice Trust secured last week the needed publicity to some of the political relations of the monopoly. The publication of the list of shareholders showed that Richard Croker held 1,000 shares, Augustus Van Wyck—the Democratic candidate for Governor in 1898—1,100 shares, Mayor Van Wyck 4,200 shares, ex-Mayor Grant 1,400 shares, while many other important political leaders and office-holders, including two Dock Commissioners and ten Judges of State and county courts, were heavily interested in the Trust. Nearly all of these politicians were connected with Tammany Hall. A few, however, were prominent Republicans, including Senator Platt's son, and also the Senator's law partner, Mr. Boardman. Again the old adage was illustrated that "there are no politics in politics." Nevertheless, the Tammany machine has received, as it deserved, the brunt of the odium. Judge Van Wyck, who a year ago was Tammany's candidate for the Democratic Presidential nomination on distinctively the anti-trust issue, will hardly launch his boom at Kansas City, while Mayor Van Wyck is regarded on all hands as a heavy load for his organization to carry. His testimony before the Court shows that he purchased his ice stock from the President of the Trust at the "rock-bottom" price of fifty cents on the dollar, and the President of the Trust lent him the money with which to pay for his stock. The loan was made at six per cent., while

the Mayor was led to expect dividends of ten per cent. on the par value of his stock, or twenty per cent. on its price to him. At the Democratic State Convention last week the Tammany leaders did not dare to assert themselves, for they knew that the mere mention of the word "ice" would bring down upon them the ridicule of even their own delegates. Meanwhile these political losses for the Tammany machine have been supplemented by losses for the Trust. The public indignation at the Trust, and the desire of public-spirited people to buy of independent concerns, enabled small manufacturers and dealers in ice to enter the market. The Trust tried to crush them by the typical trust method of lowering prices just where these small competitors were trying to build up a trade; but the statement in the newspapers that the Trust was selling to some people at forty cents a hundred pounds intensified the indignation of those who were still compelled to pay sixty cents. By the close of the week it was reported that the Trust had been compelled to make a general reduction of its prices to the forty-cent basis. Whether or not this be true, the fact that the Trust has been selling to a great many people at forty cents while charging others sixty cents ought to make universal the demand that when corporations lower prices to one consumer they should lower them the same amount to all other consumers as easily reached. Such anti-trust legislation is entirely practicable, and if enacted and enforced it would be impossible for trusts to crush out competitors by lowering prices to an unprofitable basis just where the competitor was building up a trade, while maintaining extortionate rates everywhere else.



The Appointment of Mr. Hazel

The remonstrances of the Bar Association of this city and of an influential body of lawyers addressed to the Judiciary Committee of the Senate were unavailing, and the nomination of Mr. Hazel was reported upon favorably, and was later confirmed. How it was possible for men of the standing of Senators Hoar, Spooner, of Wisconsin, and Lindsay, of Kentucky, to recommend for high position a man who has, according to expert testimony, so few qualifications for the

discharge of the duties of United States Judge and so little experience in dealing with the questions which will come before him must be left to those gentlemen to explain. Their action is a sore disappointment to all those who hope from public men, first of all, loyalty to the public service, and only secondarily deference to the Administration or recognition of what is known as Senatorial courtesy. Senator Pettus, a Democrat from Alabama, was the only member of the Judiciary Committee who had the courage, apparently, to cast an adverse vote and to heed the remonstrances which went up to Washington against Mr. Hazel's nomination. This nomination, judged by the facts which are now before the public, is one of the most serious blunders which the President has made; for few executive acts can be more mischievous than the lowering of the prestige and authority of the bench by charging an unfit man with the high duties of a judge. No position ought to be so free from political influence and so secure from the dictation of the political boss. Mr. Platt has done much to lower the tone of public life in this State, to betray public trust, and to bring free government into contempt by a cynical disregard of the popular will. He has done nothing worse, however, than pushing through the appointment of one of his own followers for a position which belongs only to men of the highest and most independent character; and the President has put an effective weapon into the hands of his critics and enemies by allowing himself to be governed by Mr. Platt's advice.



Mr. Stephen Crane When Mr. Stephen Crane's "The Red Badge of Courage" appeared, The Outlook recognized its ability and commented upon it as a striking illustration of what may be called imaginative realism. Mr. Crane had never seen a battle, and had no first-hand knowledge of the things of which he wrote; but so clearly did he see with the eye of the imagination what he wished to convey to his readers, and so vivid was his style, that it seemed almost impossible that he was not transcribing from memory. Born in Newark in 1870, the son of a clergyman, educated in part at Lafayette College and in part at the University of

Syracuse, Mr. Crane turned to newspaper work as the most congenial occupation at hand, and soon attracted attention by the cleverness of his sketches. "The Red Badge of Courage" brought him within the knowledge of a very wide reading public, and awakened the hope that a new writer of distinct quality had begun his career. In England the book was warmly commended by many of the highest critical authorities. One result of the publication of the book in London was the engagement of Mr. Crane by the "Westminster Gazette" of that city as correspondent in the Græco-Turkish war, three years ago; and the letters which he sent from the field were full of vivacity and color. After the war he returned to newspaper work in this city, and served as a correspondent in Cuba and Porto Rico, having taken part on the eve of the war in a filibustering expedition in which he nearly lost his life, but of which he gave a most picturesque and vivid sketch. His volume of verse, "The Black Riders," was of so individual a quality that many were puzzled by it; some condemned it utterly and others praised it extravagantly. It was, as a matter of fact, a youthful experiment, eccentric in form, but not without power. His death in Baden on Tuesday of last week, at the early age of thirty, ends a career which promised much. In England Mr. Crane's work was regarded more highly than in this country; but Mr. Crane found many warm admirers here.



The Quaker Yearly Meeting

The most interesting feature of the annual meeting of Friends or Quakers, which has just occurred in New York City, was the reaffirmation of the root of Quaker belief. There has probably been no Discipline of that Church which has not contained a positive declaration as to the unrighteousness of all war. The Quaker position on this subject is historic and consistent. In their social and political life, however, Friends are subject to influences tending to weaken their testimony upon this question. Mr. J. B. Garret, of Philadelphia, one of the principal speakers, pleaded with his hearers to be firm in their adherence to the principles of peace. "The spirit of the Gospel," he said, "from

first to last is peace and love and all that tends to unity. Study the fruits of the Spirit as given by the Apostle in the Epistle to the Galatians. How can you and I accept the trend of the Gospel and yet justify war in any way?" Mr. Garret declared that Friends should ask themselves these questions: (1) Is the spirit of peace in our hearts? (2) Do we manifest it in our family, business, and social life? (3) Are we influencing public opinion in governmental affairs as we are called upon to do?—for public opinion is responsible for clash of arms and for the maintenance of warlike measures. Referring to affairs at Peking, he added: "The Chinese have a right to an undivided empire, and it is the duty of Christian nations to go to them with the Gospel of Christ. No man or nation is justified in taking human life, even that civilization may follow. It is never right to do evil that good may come." A later speaker remarked that the beatitude of to-day does not sound like the old beatitudes; that of to-day is, "Blessed be war, for it extends the Gospel of Christ"—but brute force is not the force Christ chose to promulgate his Gospel. "Another popular beatitude is, 'Blessed are the expansionists, for they shall inherit the earth,' but this is not in full accord with what we have been taught of the Gospel of Christ." In reply it might be said that all expansionism is not the deification of brute force.



**Congregational Home
Missionary Society**

The seventy-fourth annual meeting of the Congregational Home Missionary Society was held at Detroit during three days of last week, under the charge of its President, General O. O. Howard, who accepted re-election for one more year under the stipulation that he should be relieved of the duties of the office at the next anniversary, which will probably occur in Boston. The meetings were held in the First Congregational Church, of which the Rev. Nehemiah Boynton, D.D., is the pastor, and were of great interest. The receipts of the Society during the past year have been \$346,597, and the debt has been diminished by the sum of \$25,000. At the business meeting on Thursday five new members of the Executive Committee were elected: the Rev.

Charles E. Jefferson, D.D., of New York; the Rev. Watson L. Phillips, D.D., of New Haven; the Rev. Stephen M. Newman, of Washington; Mr. Frank A. Ferris, of South Norwalk, Conn., and Mr. Charles L. Beckwith, of Orange, N. J. The annual sermon was preached by the Rev. Philip I. Moxom, D.D., of Springfield, Mass., and was a powerful presentation of the necessity of religion as the basis of permanent national prosperity. The most notable address of the session was by the Rev. Loyal L. Wirt, of Alaska, whose story of the beginning of Congregational work under the Arctic Circle at Cape Nome was as thrilling as any romance of self-sacrifice and devotion. Mr. Wirt made the journey of fifty-two days from Cape Nome to the coast over the ice-fields and mountains on a dog-sledge, with no companions but his Indian guides, incurring all manner of difficulties and perils. Another address of marked significance was by the Rev. Dr. Dunning, editor of the "Congregationalist," on "The Home Missionary Appeal to the Large Giver." Dr. Dunning laid special emphasis on the necessity of the best business ability in dealing with the problem of home missions, and the importance of so conducting the work that the rich man or woman may have the opportunity of seeing both the need for and the result of donations on a scale commensurate with the fast-growing wealth of the country. Addresses on the same subject were made by the Rev. H. C. Herring, of Omaha, and the Rev. W. G. Puddefoot. The closing evening was devoted to addresses on "Home Missions for the Larger America," the speakers being Mr. Wirt, the Rev. S. H. Virgin, D.D., of New York, and the Rev. A. H. Bradford, D.D., of Montclair, N. J. A most interesting pictorial exhibit of the growth of missionary work in Michigan was made by Secretary Warren, who was surrounded by a delegation of some forty of the home missionary workers of the State. The woman's meeting, under the charge of Mrs. H. S. Caswell, was, as it always is, one of the most striking features of the occasion.



A Union Annual Meeting A strong sentiment among leading Congregationalists is showing itself in favor

of bringing together in a single annual meeting the anniversaries of all the six missionary societies of the denomination. For a number of years the Church Building Society, the Education Society, and the Sunday-School and Publishing Society have united with the Home Missionary Society in their annual meetings, and excellent addresses were made on behalf of each of them at Detroit by Secretary Cobb, Secretary Day, Dr. Willard Scott, Dr. Theodore Clifton, and others. A resolution has more than once been adopted by the Home Missionary Society in favor of uniting all the societies in a single anniversary, and it seems probable that decisive action in this direction will be taken at an early day. At such a gathering—which might wisely occupy a week in the early autumn—the attendance would certainly be much larger and more representative than it can be at any one of the three annual missionary meetings now held, and the interests of the denomination and the work of all the societies would be, in the opinion of many prominent Congregationalists, greatly promoted.



Interdenominational Affiliations

Mr. B. G. Welch, Superintendent of the Eagle's Mere Railroad Company in Pennsylvania, recommends an excellent plan of temporary interdenominational affiliation. Writing to us on the subject, Mr. Welch says that in his fifty years of membership in the Methodist Church he has seen many instances where a man moves into a new neighborhood and, because there is no congregation there of his own denomination, or he is loth to withdraw from the home church, or his own pastor does not want to lose the member's name from the home church records, no church letter is taken, and the member drops into the near-by church as a visitor, and is so regarded. Often the visits to church become fewer and farther between, and in some cases attendance on public worship ceases almost entirely. Thus both church and members are losers. Mr. Welch sensibly suggests that the old membership should remain undisturbed, but that a new relation of "Fraternal Associates" should be entered upon. The new associate may be accepted in his new relation simply because he is in good

standing in his own church, and no further profession of faith be required. He would then have a pastor, church brethren, and a positive church relation in the place where he temporarily dwells. It seems to Mr. Welch, and to The Outlook, that it is the duty both of the clergy and the laity to invite a newly arrived Christian to assume such a relation. The idea is not original with Mr. Welch. He was first urged to the effort by an Episcopal clergyman in the town where he once resided temporarily, and where only the Episcopal service was accessible. Several times Mr. Welch himself held the service at the rector's request, when the latter was unable to be present. We congratulate Mr. Welch on becoming the instrument of starting a movement which we trust may be carried soon to a successful conclusion. The churches in our largest cities, and the churches in many a winter and summer resort, are constantly passing through the experience of seeing people come to service who are in the place for some weeks or months, but whose actual church connections are elsewhere. It would benefit both the church and the temporary members if the feeling could obtain that, for the time being, the latter are at least informally identified with the church nearest to them. In all this there need be no appearance of proselyting; on the contrary, the spirit of Christian and church union would be helpfully emphasized.



American Zionists

On Sunday and Monday of this week, in this city, occurred the third annual meeting of the Federation of American Zionists. The assemblage was called to order by the Rev. Dr. Schaffer, of Baltimore, and Professor Richard Gottheil, of Columbia University, was made Chairman. The first session was devoted to the presentation of reports which showed that there are now a hundred and thirty-five Zionist societies in the United States, with a total membership of about ten thousand. In his address Professor Gottheil said that the non-vindication of Dreyfus was simply due to the fact that he was a Jew. Dr. Gottheil also referred to the attacks on the Jews in various Austrian towns and to the blood accusations made in Bohemia. He predicted that a problem would soon

be presented in that part of the world like the condition of affairs precedent to the exodus of Jews from Russia some years ago. "There seems to be no doubt," he added, "that the coming year will see a large influx of our brethren from Galicia and Rumania crowding our already overcrowded centers, making competition still more severe, and adding to the work of our helping societies, when they even now are unable to meet the demands made upon them." A letter was then read from Dr. Max Nordau, the famous author and Vice-President of the International Zionist Congress. One passage deserves quotation:

Zionism means the only salvation for our downtrodden brethren in Europe and northern Africa. For the well-situated, free, and enlightened Jews of the West, it means self-respect. You honor yourself by making a generous effort toward raising the condition of our race in the world. You honor the memory of your ancestors in the tomb by striving to make the name of Jew a matter of pride again. I trust you will persevere and not allow yourself to be turned away from your noble work by the attacks, sarcasm, scorn, or indifference of those Jews who profess to be ashamed of their kin and kind, although, in fact, they ought to be ashamed only of themselves.

Hitherto the American Zionist movement has been conducted upon somewhat tentative lines. With the third annual convention, however, the endeavor now deserves to be regulated by a definite constitution. A committee appointed to draft a constitution had fulfilled its labors, and the document was discussed by paragraphs. The clause stating the object of the movement places the American Federation exactly in line with the declaration of the International Zionist Congress relative to securing Palestine again for the Jewish people. One of the specific aims stated is to encourage the acquirement and use of Hebrew as a living language. In this connection it was interesting to note that there were three secretaries taking down the proceedings, in English, Hebrew, and Yiddish respectively. On Sunday night a mass-meeting which more than filled Cooper Union was held under the presidency of the venerable Rabbi Gustav Gottheil. Great enthusiasm was shown at the declarations of the speakers in English, German, and Hebrew that such an assemblage, representing a nation coming out of much oppression, shows

Jewish existence to be more promising than ever, and that the Zionist movement is not a dream. As Rabbi Gottheil truly said, every genuine Jewish heart is naturally Zionist.



China's Future

It looks very much indeed as if an acute crisis were impending in China; but China is a country of contradictions, and a state of things which would mean dissolution anywhere else may, in the great Empire of the East, involve only a time of uncertainty and then a gradual re-establishment of order. There have been many rebellions in China; there have been massacres of foreigners; there have been remonstrances and threats from foreign governments; the Empire has more than once seemed to be on the brink of dissolution; but, after a few months of uncertainty, the agitation has subsided and the Empire has gone on its way after its historic fashion. Anything may happen in China in the next six months, or nothing may happen: the only factor in the case which seems to make the situation really critical is the attitude of Russia and the determined position of Japan. Leaving out of the question for the moment the present acute symptoms of moral disease in China, it may be well to look dispassionately at general conditions and at future prospects.

The future of any race, even its immediate future, is a problem in the equilibrium of forces. It is complicated by the fact that inertia is a property of inanimate nature only, and does not apply to nations and races of men. The forces at work are both internal and external.

We have in the Chinese people the two great antagonistic forces of conservatism and utilitarianism. By the action of the former they cling to that which is old, and by the action of the latter they are eager to take advantage of every opportunity to better their condition. It appears that the force of conservatism is fed by ignorance, and that the utilitarian spirit is fed by enlightenment. So long as the Chinese remain unconvinced of the labor-saving value of foreign things, they will cling to the old with fanatical tenacity; but the moment their reason is convinced that the adoption of an alien custom will

lighten the load of life, neither immemorial custom nor ancestral law nor imperial edict will hinder them from taking the step. This hardly needs illustration. A few decades ago expatriation was considered an act of treason in China, but it leaped to such proportions that in America we had to protect our home labor by the exclusion act. One Chinaman in every thirteen hundred lives in America, while only one American in every twenty-three thousand lives in China. Of course this comparison proves nothing, but it goes far to illustrate how lightly the force of public sentiment weighs upon the Chinese when the opportunity of making money easily is put in the balance. A few years ago the Chinese tore up the short line of railroad running from Shanghai to Woosung; but of late, until the present outbreak, they have looked with complacency upon the map of their empire being crossed by projected railways. Every day of practical education which the Chinaman receives adds impetus to the utilitarian and therefore necessarily progressive side of his nature. It may therefore be boldly affirmed that what we call the conservatism of China will prove no barrier to her industrial and educational growth. The Chinese do nothing in haste, but, when once thoroughly convinced, the conversion is immediate and complete.

But it is common to point to the government of China and from its decadence argue the extinction of the Chinese. No greater mistake could be made. The empire of China and the Chinese people are two distinct things. The government is paternal, and paternity implies blind obedience. It renders genuine patriotism impossible, especially when the paternity degenerates into foster-paternity, as it has in China. The Chinese look upon "government" as a necessary evil, and one of their wisest proverbs advises a man to suffer any extreme rather than have recourse to a tribunal of justice to redress his wrongs. Whatever becomes of the empire, the people are still there. The empire is a condition only; the people are a fact.

The Chinese are not a decadent people. They are not an expiring race. Moribund races like the North American Indian and the Ainu have lost their power to compete in the great struggle of

national life, because of their lack of forcefulness of character and of ambition. But this is the furthest possible from the condition of the Chinese. In most practical matters their virility is of a strikingly high order. Their acquisitiveness, their frugality, their patience, their perseverance, are a marvel to those who have studied them most closely. It stands beyond the pale of possible dispute that the Chinese are possessed of some qualities essential to a strong national life. It is becoming more and more apparent that the better class of the Chinese are growing away from their obsolete style of government. It has long perplexed the Western observer that people of such remarkable business ability should allow themselves to be handicapped by such a caricature of a government as that which has its seat in Peking. But it must be remembered that the Chinese whom the foreigner meets, and who are comparatively enlightened, form but a very small fraction of the immense mass of the Chinese population, and cannot as yet be considered as typical of the whole nation. This class is, however, rapidly growing, and its inevitable ascendancy is the guarantee of the fall or regeneration of the corrupt government.

In the next place, it is necessary to take account of the solidarity of the Chinese people. The Chinese are said to belong to the Mongol family, but this has by no means been proved. It seems probable that in the very morning of the human race one of the first great emigrations from the Iranian plateau was that of a primitive people who wandered eastward and found their way across the vast mountain ranges which form the western wall of China. They ultimately settled in the valley of the Yangtse River. This was long before the beginning of the pastoral age. These people were practically savages, and it was just because they lived by the chase that they were able to cross those formidable mountain barriers. Flocks and herds could never have been led across those wastes. Before another emigration took place from the birthplace of the race, the pastoral age began, and this fact was the primal cause of the isolation of China.

These pastoral people, usually styled the Turanian family, moving eastward, split at the apex of the great mountain

ranges which inclose China on the west and south, part passing south into India and part north into central Asia and what is now Siberia. These were the progenitors of what we call the Mongol family, and though there has been more or less admixture with the Chinese, the two races are as distinct as the Aryan and Semitic races. From time immemorial the Chinese have considered the Mongols and Manchus as barbarians and savages, as indeed they were until comparatively recent times.

This complete isolation which began in the formative childhood of the race has resulted in a peculiar civilization. Human nature is the same the world over, but its development is multiform, and the uniqueness of its Chinese form has resulted in a compactness and solidarity which are as striking as that of the Jews. The Chinese language is *sui generis*, having no connection as respects either grammar or glossary with any of its neighboring tongues. There is more similarity between English and Chinese than between Manchu and Chinese. The people of China are consequently driven together by a centripetal power. If a man should stand upon the moon, he would weigh about one-third as much as he does now, for the moon is only about one-third as heavy as the earth. The mass of the moon would draw him with one-third the power that the earth now does. And this centripetal force would be modified by other heavenly bodies directly as the square of the distance. Applying this to the Chinese, we find that the enormous mass of the Chinese race exerts an almost inconceivable power of gravitation, and the distance between Chinese civilization and that of other races reduces the centrifugal power to a minimum. It is probable that when China—not the Government, but the people—get ready to move in earnest, the movement will be quite general. When the sentiment in favor of industrial and social reform really gets hold of the people, there is no false pride which will effectively stand in the way of a rapid change. They will move together or not at all.

The problem of the partition of China has been before the public for some time. There is no such thing as the partition of China except in a purely political or administrative way. This, of course, is

what is meant. It is a thing which China herself would be powerless either to hinder or help. It is a question which depends more upon European politics than upon Asiatic. England, Germany, the United States, and Japan doubtless have more to gain by preserving the political integrity of the Chinese Empire, while Russia and France have more to gain by its dismemberment. But it is futile to attempt to weigh the probabilities. History shows that in perhaps a majority of cases such questions are brought to the issue through some unforeseen combination of circumstances. There is always a considerable amount of "drift" when Powers, waiting each to see what the others will do, slow down and lose their steerageway.

Let it be supposed for a moment that China has been politically dismembered. How will the qualities which have been enumerated, namely, conservatism, utilitarianism, virility, and solidarity, work out their results under the changed conditions? It will be of little use to institute a comparison between India and China under alien administration. The difference between the Indian and the Chinaman cannot be spanned by any mental bridge. One thing, to be sure, they have in common—enormous mass; and the comparatively small impression that English civilization has made upon the masses of India may be a slight indication of what we shall find in China; but even thus the superior energy, thrift, and vitality of the Chinese will relegate the whole matter to the realm of probabilities. It may be true that the Chinese will leap forth into life like the Japanese, but it will be Chinese life and not a clever imitation of Occidental life. We need not look to China for Westernized art, or literature, or language, or social system. We do not say a Westernized religion, for Christianity is intrinsically as Oriental as it is Occidental, but, in so far as its Western exponents and propagandists present it in a narrowly Westernized form, so long will it be heavily handicapped in China.

The Chinese people are forceful enough to preserve their own ideals—at least their own point of view. If, as may be well believed, civilization consists in a multiplication and refinement of needs growing out of a finer classification of mental and

physical functions and appetencies, then increased civilization in China will not mean the adoption of European dress or manners, but rather a more thorough classification, and consequent multiplication, of needs along the line of their own national genius.

But by far the most interesting problem that this possible dismemberment of China will present is the relative impression on the Chinese of the English and Russian methods of administration. Here we again enter upon an untried field, for we never have seen Russia attempting to handle enormous masses of alien population as England has done in India. Russia has had to do with comparatively small and weak nomadic or semi-nomadic tribes in northern and central Asia. She has never dealt with such a population or such a completely developed civilization as that of India. England, however, has dealt with and handled all sorts and conditions of people, from the savages of Africa to the *pundits* of India. A comparison of Russian and English methods will perhaps help us to form an opinion as to what success each would have in China.

On the one hand, England has always contented herself with simply administering the government of the alien peoples and gradually lopping off such relics of barbarity as most obstinately conflict with what all men recognize as civilization, such as the burning of widows and the immolation of infants. But she has never asked an alien to become a Britisher. She has never insisted upon a change of opinion. She has let opinions change themselves through education. Not so the Russian. All his accessions must be Russianized. The style of life, method of religious observance, social institutions, must rapidly become conformed to the Russian standard. This, of course, has its benefits, and is quite practicable among weak and scattered tribes like those of central and northern Asia, whose civilization is so primitive that it would be ludicrous for them to set up in opposition to their conquerors. Now, which of these two methods will appeal most readily to the Chinese? We unhesitatingly affirm that the English method will be more acceptable. It is common talk that the Chinaman cares little who rules him, so long as he is at peace and is allowed to carry on his work

in his own way. Here is England's strong point. She leaves to education and gradual enlightenment the minor changes which it is her aim ultimately to effect.



Richard Salter Storrs

In the death of Dr. Storrs, in the seventy-ninth year of his age, the American Church loses its most distinguished pulpit orator. His ministerial career was extraordinary, if not absolutely unparalleled. He came to Brooklyn in 1846, almost immediately on his graduation from Andover Theological Seminary, and remained there, the pastor of the Church of the Pilgrims, for more than half a century. During that time he saw Brooklyn grow from a semi-rural city, just emerging from village life, into an integral part of the greatest city in the Union, and one of the greatest both in size and importance in the world; he saw the Nation grow from twenty-one to forty-five States; he saw the sovereignty of the Nation established, and the emancipation not only of the negro but of the Nation achieved by the arbitrament of war; he saw throughout the Nation public education grow from a congeries of fragments to an educational system; he saw the creation of universities out of colleges, the establishment of post-graduate courses before unknown, the higher education of women created, and the higher education of men carried to a point rivaling in nearly every department, except art, that of the older educational institutions of England, France, and Germany; and during all this time he continued to hold the position which almost at the outset of his ministry he took, as a pre-eminent orator, a moral reformer, and an influential public citizen. It is this fact which makes his quiet, uneventful, yet influential career extraordinary if not unparalleled in the history of the American Church. Mr. Beecher had twelve or thirteen years of apprenticeship in the West before he came to Brooklyn to make Plymouth pulpit a National platform; Phillips Brooks had a briefer novitiate in Philadelphia before he came to build America's noblest cathedral and to crown his prophetic ministry by a unique service as a bishop; but, with the exception of a very brief pastorate in Brookline, Mass.,

Dr. Storrs, like Horace Bushnell, spent all his life in one parish. Unlike Dr. Bushnell, he wrought substantially all his work with his voice; unlike Mr. Beecher, he wrought substantially all of it in the Church; he contributed little to literature except by the publication of lectures and addresses first given orally; and he rarely spoke on any other than an ecclesiastical platform.

As an orator he belonged to the old school, the school of elaborate illustration, splendid diction, and Latinized forms. He had trained himself in models furnished by such orators as Burke and Chatham, and from his early models he never departed; his oratory was of the kind popularly known as Ciceronian. In an address to theological students delivered many years ago, he warned them against the habit of using cheap and common words, with a diction gathered from the newspapers. "You want," he said, "a diction whose every word is full freighted with suggestion and association, with beauty and power. When these richer, remoter words come into the discourse, they make it ample and royal. They are like glistening threads of gold interwoven with the commoner tissue. There is a certain spell in them for the memory, the imagination. Elect hearers will be warmed and won by them." This characteristic counsel interprets the man. He always had the "elect hearer" in his mind; his oratory was educative; it made hearers elect. But his splendid diction, his opulent illustration, his iridescent iteration, required the presence of the orator to give to the embroidered products of his loom their best effect. His speeches were oratory, and even his greatest books, "The Divine Origin of Christianity" and "Bernard of Clairvaux," must be read, not as philosophy or history, but the one as a philosophical, the other as a historical, oration. He rarely made a brief speech; his style was the antipodes of the epigrammatic; he could write a book more easily than an article, and an article much more easily than a paragraph; he sometimes adopted the conversational tone in his addresses, but he never fell into colloquialisms; he never spoke down to his audiences, never introduced slang or its remotest kin, was always dignified without being stilted, and always refined with-

out being pedantic. He was the scholar among orators, and an orator to scholars; he evoked admiration rather than enthusiasm; and won conviction less by his appeal to the reason on the one hand or to the emotions on the other, than by his presentation of the truth in forms of beauty.

But it was not alone in his oratory that Dr. Storrs belonged to the old school. He possessed that conservative temperament which adheres to a taste, a habit, or a conviction once formed because change is constitutionally difficult. He never adopted modern methods or appliances in his work; never made use of the typewriter, or the shorthand writer, or the private secretary; wrote all his sometimes voluminous correspondence with his own hand; would have regarded an institutional church with a distaste as great as that which the infelicitous phrase would have awakened in him; and always maintained the life of his church by the methods and along the lines of a New England parish. The same temperament determined his extra-professional studies, which were carried on chiefly in the realm of history, and put him among the foremost historical scholars in America. The Long Island Historical Society, of which he was the founder, is, next to the Church of the Pilgrims, his greatest monument; and his noblest contribution to literature, "The Divine Origin of Christianity," is made so not by its philosophical but by its historical erudition. No American author ever so nearly resembled Lord Macaulay in the range and accuracy of his historical knowledge and in the ready use of it for illustration as Dr. Storrs.

The same temperament made him a conservative in theology. He received his theological education under Professor Edwards A. Park, and from the theology imbibed in the seminary he never departed. He is reported to have declared that he preached the same doctrine from first to last, not varying "in the estimation of a hair." He believed in that modified form of Calvinism which prevailed in eastern Massachusetts in the early half of the nineteenth century, and which was condemned as heresy by the conservatism of that time; he accepted the Tripersonality of the Deity without explanation, regarded sin as voluntary and willful departure

from the law of God, held to the doctrine of plenary inspiration but not to the absolute inerrancy of the Scriptures, adopted what is known as the governmental theory of the Atonement, and looked forward to a final if not a scenic day of judgment, the issues of which will be everlasting life and everlasting punishment. He must have been familiar with the theology of the Greek Fathers, to which Dr. Allen, in his "Continuity of Christian Doctrine," has traced the so-called "new theology," and with the writings of Erskine, Maurice, and Bushnell—he is said to have been a great admirer of the latter; and yet there is little if anything in his published utterances to indicate that his own theological thinking was ever modified in any degree by either the ancient or the modern Greek thought. Nevertheless, though he never himself questioned the New England system of theology, he never attempted to prevent others from questioning it; he certainly was not ignorant that it was questioned; elected President of the American Board of Foreign Missions by the conservative party, he never used his official power to ostracize those who were not conservative, or to refuse them a hearing; he acted throughout his official career as a peacemaker, not as a partisan; and to his influence, probably more than to that of any other one man, is due the fact that a result was finally reached which made it possible for men of both temperaments, the radical and the conservative, to work together in an undivided Board.

This notice of Dr. Storrs would be inadequate if it did not include an appreciation of his services to his country, and especially to his city, as a public-spirited citizen. Trained in the New England school, which believes that righteousness exalteth a nation but sin is a reproach to any people, he believed, with the great body of the Puritan clergy, that it is the minister's duty to denounce sin wherever it appears, and to preach righteousness whatever obligations it may involve. He never introduced politics into religion, but he brought religion to bear upon politics; and the distinction is sufficiently evident, though sometimes curiously or conveniently overlooked. He identified himself with the anti-slavery party in its inception, and with its conservative wing—the one

which aimed to maintain the Constitution and overthrow slavery under it, the party of Lincoln, Chase, Seward, and Sumner, not that of Garrison and Phillips. During the war he supported the country both by pen and voice. When it was over, he never, so far as we know, took up to any considerable extent the issues presented by the labor agitation; and he never identified himself with the Prohibition party in temperance; his motto would have been moderation in all things rather than prohibition of anything; and his temperamental belief in the existing order would have made him a foe to Socialism or semi-Socialism in any of its forms. But in municipal affairs he was always actively interested, yet always as a non-partisan; at public meetings called in the interest of the city's welfare he was always in request; and in his death the city of Brooklyn has lost at once its most distinguished preacher and one of its most influential citizens.

The long friendship between Dr. Storrs and Henry Ward Beecher was the more remarkable because their contiguity made them in the public mind in some sense rivals, and their temperaments were so singularly antipodal. Dr. Storrs was an orator to "elect hearers;" Mr. Beecher spoke to the plain people. Dr. Storrs was a scholar among scholars; Mr. Beecher, a man among men. The basis of Dr. Storrs's oratory was splendor of diction, opulence of historical illustration, faultless finish, and a scholar's impeccable refinement; the basis of Mr. Beecher's, the conversation of a man full of great thoughts and greater feelings, a conversation sometimes falling into colloquialisms, sometimes rising into passionate and irresistible eloquence, and never twice alike. Dr. Storrs loved the antique, and, but for the interest in the present with which his ministry endowed him, might easily have lived in the past; Mr. Beecher regarded the past only in its relations to the present and the future, never as a haven to anchor in, but always as a harbor to set sail from. Dr. Storrs was conservative in his temperament, his methods, and his thought; Mr. Beecher radically changed both his theology and his expression of it. That the friendship between two such men should have continued so long and have been so fast is rather stranger than that

it should have been broken off when and as it was. We may well believe that the old friendship has been now renewed in that clearer atmosphere where men see face to face, and we may well hope that the reunion of the old friends in the other world may be made the occasion of a reunion as sincere and cordial in this between their friends and followers.



Professor Park

Professor Edwards A. Park, who died last week at Andover, Mass., in his ninety-second year, so outlived his generation as to outlive in some degree the celebrity which was justly his in the fullness of his powers. He was the last and among the most eminent in that line of theologians, headed by Jonathan Edwards, of Northampton, who for a century strove by their "improvements" of Calvinism to relieve it of objections apparent in the dawn of the more ethical and humanistic spirit of our times. He and his somewhat older contemporary, Dr. Nathaniel W. Taylor, who was Professor of Theology at Yale from 1822 till his death in 1858, were for sixty years the chief representatives of the improved or new Calvinism that was called "the New England Theology," and outside of the Congregational churches was known as "New School" Presbyterianism. The bleaching effect of their work, resulting in varieties which Professor Park himself characterized as "Calvinistic, Calvinistical, Calvinisticalish," was feared and detested by those to whom pure Calvinism and pure Christianity were synonymous terms. Dr. Park's progressive orthodoxy was regarded as a lapse toward Unitarianism. During the middle third of this century the theological presses at New Haven and Andover on one side, and Princeton on the other side, teemed with polemic essays and reviews. It was in 1836 that Dr. Park became Professor of Sacred Rhetoric at Andover; in 1844 that he became one of the founders and the editor-in-chief of the "Bibliotheca Sacra;" and in 1847 that he took the chair of Christian Theology, holding it till 1881, when he became professor emeritus. As the pulpits of the New England churches were gradually filled with his pupils and Taylor's, theological

controversy died down, to spring up later on new issues.

Dr. Park put his stamp on the homiletical ideals and practice of his pupils as well as their theological views. A prince of preachers himself, constantly in demand for special occasions, preaching himself in the seminary chapel in turn with his colleagues, and the most masterful in the pulpit of them all, his pupils derived both inspiration and method from his sermons for their own. He held that a sermon, every time it is repeated, "must be born again," and was constantly re-touching his best for every new occasion. His lecture-room was an intellectual gymnasium, where the austere logic allied itself with humorous anecdotes and witty *bon mots*; as a logician, indeed, he was second to none. In Germany, it is related, he purposely got into conversation, *incognito*, with Strauss, the author of the "Life of Jesus," and asked him some simple question. This he followed with others equally simple, working round, in the Socratic style, to his real objective, where Strauss made an answer in plain conflict with what he had said before. "Who are you?" said Strauss: "I know who you are. You are either the devil or you are Professor Park." The youngest of Professor Park's pupils must now be forty-five years of age. To younger men he is little more than a name. But among the present leaders of religious thought one can hardly find a name that equals his in the peculiar combination of the impressive preacher and the subtle lecturer.

In the new series of theological controversies which began about the time of his retirement in 1881, Professor Park has been for the most part a spectator, but a spectator known to be warmly interested in holding fast to the theological limits which he himself had reached. The "progressive orthodoxy" of the younger professors at Andover found no more favor with him than Princeton had shown forty years before to his own. The denunciation then visited on him for "semi-Unitarianism" was now atoned for by the epithet "the Nestor of Orthodoxy." The love and admiration with which his pupils regarded him were conspicuously shown in their commemoration of his ninetieth birthday. As long as he lived, his name was authoritative among a large number, stead-

ily lessening by death, of the generation next to him. It will always be a name of honor, especially in the Congregational churches, however obsolete the forms of religious thought become which he, as "a master of sentences," made so influential in his time. Formally speaking, his theology was of the legalistic, forensic type, inseparable from that deistic conception of God from which modern science is redeeming us—the grand fallacy, not of Calvin only, but of the fifteen centuries since Augustine in all branches of the Church. It was Professor Park's distinctive merit that under such an impediment he set forth the ethical and religious responsibilities of men as subjects of the divine Law with an effectiveness that no teacher of his time surpassed. Of him, as of his great predecessors in the noble attempt to construct a sound theodicy, we must say what John Robinson, of the Mayflower Church, said of the heroes of the Reformation: "They were great lights in their time, but God had not revealed his whole truth to them."



The Philippine Question

We have received the following questions from readers in different parts of the country. We give so much of their letters as is necessary to make clear their questions and our reply:

It is to be assumed that there was in the minds of President McKinley and his advisers a good, adequate, and satisfying reason for the purchase, or the taking with compensation, of what sovereignty Spain held over the Philippine Islands, that led the American Commissioners to Paris to make the treaty in the form it was made. What is desired is a statement of "that good, adequate, and satisfying reason." I have asked the question of so many people in many walks of life without receiving the answer that I doubt not there are numbers of your subscribers who would be interested in the answer. T. C. C.

Will you kindly inform your readers what was the situation of affairs in the Philippines, as between the natives and the Spaniards, at the time of the advent of Dewey at Manila? If the natives had risen to throw off the yoke of Spain, to what extent had they succeeded at that time, and why was there a Spanish fleet in the bay of Manila at that time? Over how much of the territory of the Philippines had the Spanish control at the time?

READER.

Judging from your reply to a correspondent in *The Outlook* of April 14 (page 884), and

similar expressions elsewhere, a leading and conclusive argument in favor of our policy in the Philippines is, in your opinion, the protection of life and property, both foreign and native. Is it to be summarily assumed that life and property would have been unprotected had we not taken possession, or that they even now would be were we to yield to the Filipinos full control of their domestic affairs, reserving only the rights touching their foreign relations? Suppose that, after sufficient notice, we were to withdraw our forces, retaining only a suitable fleet and a naval station at some convenient point, as on Manila Bay; with the city of Manila and the greater part of the commerce of the country literally under the guns of fort and fleet, it would seem as if even the most vicious native government would have every incentive to protect American life and property, while we would also be in a position to demand and enforce similar rights for other foreigners, or else allow them to look to their respective navies for protection. Nor is this a mere fanciful sketch. Foreigners and foreign property rights are, on the whole, protected in the Latin-American republics, notwithstanding the frequent revolutions, and for the simple reason that it is well understood that, for any injury, damages (always fixed by the foreign power) will be promptly demanded and, if unpaid, secured by the very effective means of bombardment or seizure of the custom-house. Is there any reasonable doubt that, with even a small fleet and naval station in the Philippines, we would be in a position adequately and cheaply to protect foreign rights therein?

G.

We have given our answers to these questions repeatedly; but we do not object to giving them again, except that we begrudge the space to reiterations of past statements.

When Dewey destroyed the Spanish fleet in Manila Bay, there was no other government, real or pretended, than the Spanish, nor had there been for centuries. By the destruction of that fleet we destroyed the power of Spain to protect life and property in the archipelago, since such protection could not, in the nature of the case, be afforded in a country composed of islands, without a fleet. It is a recognized and evidently just principle of international law that a power which destroys an existing government becomes, by that fact, responsible to assume the responsibilities and fulfill the duties of government. By the destruction of the Spanish fleet we became, according to the law of nations and in the court of conscience, responsible for the protection of life and property in the islands. When the treaty with Spain was made, two courses were open to us: one, to return

the islands to Spain, in which case we should have become morally responsible for the re-establishment of a despotism in these islands quite as oppressive as that in Cuba on account of which we went to war with Spain; the other, to assume the obligations of government ourselves. The American Nation, by its properly constituted representatives, chose the latter course; and to make it clear, by its acts, that it did not pursue this course in any spirit of selfish aggrandizement or political cupidity, it agreed, with a generous chivalry so far as we recall unparalleled in the history of nations, to pay Spain a lump sum for all improvements which she had made in the islands, and to give to her whatever trade privileges we took for ourselves. So far as Spain is concerned our National action appears to The Outlook to be above reproach and without any taint or just suspicion of self-seeking or commercialism.

How as to the Filipinos?

When the Spanish fleet was destroyed, there was no Filipino government of any description in the islands; there was not even a Filipino revolution; there had not even been a demand by the Filipinos for independence; there had only been a revolt against certain specific injustices, which Spain had promised to correct, but had not corrected. In the interim between the destruction of the Spanish fleet and the treaty with Spain, there was some attempt made to organize a Filipino government; but there is no adequate evidence that this provisional organization had either the will or the power to protect life and property, so that we could justly transfer to its keeping the interests for the preservation of which we were responsible. There is much evidence that it had no such power. Public threats of wholesale plunder, arson, and assassination were freely made; probably not with the sanction of Aguinaldo, but by public proclamations, the issue of which he was powerless to prevent; the foreign residents believed, with substantial unanimity, that these threats would be fulfilled if the American authority was withdrawn; a considerable proportion of the Filipinos agreed with them in that opinion; the more conservative among them, even in the Aguinaldo government itself, desired the continuance

of American control, even to this day they do not desire real independence, but what they call independence under a protectorate—that is, liberty to administer the government, while we make ourselves responsible to the other nations of the world for that administration. This is Senator Hoar's platform; and it appears to us wholly impracticable, for reasons that are self-evident, and that we have heretofore given at length. One of our correspondents want to know why we should interfere with the Aguinaldo government in the Philippines any more than with the governments of the Latin-American States in South America. Because we never were responsible for the protection of life and property in those States, and the question, therefore, never arose whether or not we should hand over that responsibility to another government. We were responsible in the Philippines; the official reports of our own representatives on the spot, confirmed by the substantially unanimous testimony of the disinterested representatives of other nations, is that there never has been a government in the Philippines to which we could have turned over that responsibility with safety; and, whether they are correct or not in their judgment, we had no right to take the risk.

The crucial question is this: When the treaty with Spain was made, were we or were we not responsible for the protection of life and property in the Philippines? In the judgment of The Outlook, we were responsible; as truly so as for the protection of life and property in any territory of the United States. And, in our judgment, there has never been a time since when we could honorably escape that responsibility by attempting to pass it over into other hands. There has never been a time when there was satisfactory evidence that the Aguinaldo party in the Tagal tribe so far represented the inhabitants of the archipelago that it had a right to speak for them, or possessed the power which would enable it to govern them. The responsibilities of that government, therefore, we must continue to exercise until, by the creation and development of local self-government, a political organization is created capable of exercising in the islands the functions of sovereignty.

The Philippine Native¹

By Phelps Whitmarsh

Special Commissioner for The Outlook in the Philippines

THE Philippine archipelago is populated by some eight millions of natives, of whom about six millions are pure Malays and two millions are Malays mixed with Chinese, Spanish, and other races. The physical and moral characteristics of the latter can be easily distinguished by observing their color, the shape of their eyes, and their chief inclinations. The Philippine native is neither civilized, as some Oriental writers have said, nor is he savage, as others suppose. As a whole, one cannot say that he is anything; for in parts he is wild and savage, in other parts he is in a state of tame barbarity, in other parts he is semi-civilized, and in a few instances he is civilized. Fully one-third of the population, however, is still savage, living in huts in the mountains and forests, formed into independent tribes, and acknowledging no laws except their own. The study of this race is an exceedingly difficult one, not only because of the barriers of language and the physical obstacles, but because of its volatile character and caprice; for to-day the native accepts what yesterday he refused, and he loves at one moment what he hated the moment before. This want of tenacity or firmness in his opinions, this constant inconstancy of character, are probably due to his limited education, his low place in the scale of progress, and his small knowledge of superior races. The Philippine race is undoubtedly one of very modern creation, which still needs generations of enlightenment to reach the perfection of its intelligence.

As far as happiness of a negative kind goes, the Filipino has no equal on earth. He never despairs or rages for anything; he never hurries or worries, and he has no knowledge of the invention of nerves. He is endowed with great resignation, and bears hardships and calamities with a calmness at once wonderful and stupid. Those who have become Christians look upon everything that happens to them, whether it be good or evil, as designed by Providence. If his wife or any other

member of his family dies, or if he loses his capital in some business enterprise, the Filipino merely says it is God's will, and easily resigns himself; if he gains, either in business or by gambling, it is also God's will, and he gives some money to the parish priest for a thanksgiving mass. Those who have not accepted Christianity find a substitute for Providence in fate. When the native has money, he is extremely generous, and one of his greatest pleasures is to fill his house with friends and feast them in an extravagant manner. He has no will of his own. Every twenty-four hours he changes his mind; for he is usually led by the advice or propositions of others; thus he breaks his word as easily as he gives it. Nevertheless, he has the good quality of seldom denying his debts; if he is able to pay, he will do so, and if he is not able, he will at least promise. If he is told to do something of which he is wholly ignorant, he will not admit that he cannot do it, but will leave it undone. No matter how long he serves his master, whether he be of his own race or of another, he never feels any friendly regard or affection for him. He is ever the same sleepy, forgetful, servile Indian, who shirks at every opportunity, needs to be told the same things morning and night, and who is ever wrapped in the impenetrable veil of his Malay nature. After twenty years' service he will suddenly abandon his master without reason, and remember him only when he wishes to ask a favor.

Among other races, when a foster-mother is found for a child, the woman soon grows to love the nursling and consider it as her own, but here the native woman will nourish a babe for four or six months or even a year, and then leave without even kissing the child or showing the least affection or sympathy. If afterwards she happens to meet the child that she has reared at her own bosom, she passes without a word or a salute—taking no more notice of it, in fact, than if it were a stranger.

To treat the Philippine native with the

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seriousness we accord to white races is absurd; he is a child from birth to death, frivolous, unthinking, and playful as a baby. A toy, particularly if it be an automatic one, diverts and astonishes him. He will amuse himself with it for hours at a time. As a servant, nothing pleases him better than to be in a house with other servants. Then he rises to the dignity of a chief, and commands his fellows with the greatest despotism. If he is asked for a glass of water, he will not serve it himself, but will order another to bring it; the second in command passes the order on to the third, and the third to the fourth, and so on, until the youngest servant in the house is reached. Were you to ask the latter what place he held in the house, he would tell you that he was the servant of the servants of John the servant. The native servant has his preferences. A white master is his first choice, then a mestizo, then one of his own race, and lastly a Chinese mestizo.

I do not believe, as many do, that the Filipino is either rancorous or revengeful. His nature is too indifferent and indolent, and he is too forgetful. When he is at fault and is made to understand that he deserves punishment, he suffers with resignation and bears no ill will. He cannot tolerate being punished, however, without a just cause, and the master who does so usually loses his servant without warning.

By temperament the native is very prone to sensuality. Throughout his life he is swayed by his sensual passions more than by any other earthly or heavenly thing. As a lover and a husband he is the most jealous of individuals, often going to the extent of crime to defend his rights.

One cannot declare sweepingly that the Filipino is always a rebellious subject or a humble one; that he always makes an obedient servant or a disobedient one; or that he is always a good workman or altogether an idler: for he changes from day to day. One day he is servile and the next insulting; one day he works hard and then he rests for a week. If he has no money, it does not trouble him, as he knows that he will be provided with food in any native's house. Hospitality he both gives and receives without thanks on either side, but rather as a natural consequence. Sometimes he is a faithful, trusty

man, and sometimes he is not so. Many natives have served Europeans, have remained as faithful as dogs for ten, twenty, and thirty years; some of them have had charge of their master's money for years and never taken a cent, and then suddenly, when "their heads become hot," they have taken a few dollars, perhaps \$100 out of a safe containing \$20,000, and disappeared. Occasionally the theft is made for the purpose of indulging some puerile caprice, but more often a woman is the cause. For the purpose of giving the money to his sweetheart or buying her some ornament, the Filipino will rob and abandon the master who has brought him up as one of his children, lose his position, and ruin his life. If you ask him why he fled with so little money, he will reply that he took all he needed to satisfy his whim.

Left to himself, the native servant or employee is careless and neglectful of everything put in his charge. His own needs are so few that he cannot understand the many needs of others; he never seems to appreciate the necessity of doing anything at once, nor, indeed, of doing some things at all. He takes no interest in his own property, and therefore none in the property of others.

In regard to other people, the native judges them all by their appearance: by the clothes they wear, the house they live in, the carriage they own, or the table they set. Impressionable to the extreme, he is irresistibly carried away by ostentation and showy magnificence. Gold lace and bright colors affect him greatly.

If he enters the house of a European living in an unassuming way, he will not believe that the European is either wealthy or wise; and though his manner may be correct, it will not be humble. On the other hand, if he visits an ignorant man living in great display, he will at once become submissive, and his attitude will be most humble and respectful.

Some years ago, a wealthy provincial visiting Manila for the first time asked to be presented to the Governor-General. When he reached the palace, he found the Governor taking coffee on his piazza, dressed comfortably in a white cotton suit. The Filipino requested that some favor be extended to his district, and, it having been granted, he withdrew. The

official who had procured the provincial's presentation asked him what he thought of the General. "Why," he answered, in a tone of evident disappointment, "he is no different from any other white man. I was not surprised at all." The General, having been told of this incident, told the official to bring the Filipino to the next reception, which was done. Upon entering the throne-room and seeing the General in full uniform, surrounded by his brilliant staff, among splendid tapestries, laced ushers, and all the pomp and splendor of the Spanish functions, the provincial grew pale, and, kneeling as though he were before a divinity, he exclaimed, "This is indeed my General!" So impressed was he that the following day he sent a pair of handsome horses to the General, with the following note: "My General! yesterday I liked you so much in your uniform of gold that I send you this pair of horses; but do not use them when you dress in a white suit." This case, the truth of which is vouched for, is an excellent illustration of the way in which the Filipino forms his opinion of the white man.

As regards religion, the civilized and semi-civilized natives of the Philippines observe the outward forms of their church in about the same way as the Mexicans, Chilians, and Peruvians observe them. Ceremonial pomp and display, candles, colored windows, gilding, music, intoned services, and incense, impress his Oriental nature immensely. All these things delight and hypnotize him. If his church gratifies his senses in this manner, he becomes a fairly regular attendant; if not, he stays at home. He has no conception of worshiping without images, lights, or ritual; his religion is neither of the mind nor of the heart. Though nominally a Christian, true religion is as far from him as it is from his barbarian brothers.

His belief is no more than superstition, and his worship no less than idolatry. His only conscience is a fear of consequences; sympathy for his fellows he is incapable of, and he has never yet shown that he is the possessor of what we call a heart.

Like most superstitious races, the Filipino is a firm believer in amulets and charms; some to preserve his health, and some to make him invulnerable. Most of

these amulets are curious mixtures of things religious and profane. One that I saw was a little bag containing a human tooth and some battered coins and two Latin inscriptions. The favorite "bullet-stopper," so much worn by the insurrecto army, is a bleeding heart embroidered or sewn on a piece of white flannel. The selling or blessing of these charms was one of the many methods the friars used for making money.

The Philippine native is a born gambler. His passion for cards, dice, or betting on a cock-fight is such that he forgets his duties, his wife, and his business. The cock is his inseparable companion, and a cock-fight the acme of his enjoyment. If he has no money to bet with, he will try to borrow, and if he fails in this, he will sell the clothes upon his back or even pawn one of his children to obtain funds. Should his house take fire, he will abandon his wife, children, jewels, and household gods for the sake of saving his beloved cock. He makes a special study of the bird, and can tell by the color, the shape of its beak, and the horny scales on its legs whether it will make a fighter or a coward. Sometimes bets of great size are made on the results of a cock-fight. It is said that a Filipino once placed his whole fortune of \$50,000 on a bird—and lost. He then staked his wife, and again lost. As the woman was a pretty one, the winner claimed her at once, whereupon the husband very coolly took her to her new master's house. There is nothing very wonderful in this case, as, to the native, woman is but "a thing."

The native faculty for sleeping at all times and in any position is remarkable. Day or night, lying or standing, he can slumber comfortably. He strongly objects to being rudely awakened, and never wakes another except in a gradual manner.

One of the good points of the Philippine native's character is his adaptability. In this respect I know of no nation in the world that is his equal. While he almost never attains the perfection of which a white man is capable, he accustoms himself to everything, is acquainted more or less well with everything, and he is good for everything. In the course of a few days he picks up a trade or a business in such a way that one would think he had been at it many years. In a week he

becomes a cook or a barber, a coachman or painter, a tailor or mason, a musician or a parish sexton. If your coachman be away and you wish to drive, your cook will harness up and take you to the office or the Luneta equally well. If you order your coachman to prepare dinner, he will do it like the cook himself. If you ask the coachman to sew on a button or mend your clothes, to paint a room or build a wall, he will prove to you that he is a good Jack of all trades, though a master of none.

If you ask him to do something that you consider difficult, and he replies, "Yo cuidado, Señor" (I will take care of it), you may be reasonably confident that he will do it.

I knew a native whom I had never heard play a musical instrument or read Latin. Yet, when one of his friends was blessed with a young son, and took the child to be baptized, this same man not only took the rôle of sacristan, but also played in the band which accompanied the child home. The owner of the hotel in which this native worked told me that he was equally good as a coachman, cook, tailor, barber, and painter, and that such versatility among the natives was a common thing.

The race inhabiting the Philippines, being a branch of the Malay race occupying all the islands of the Celebes Sea, is extraordinarily devoid of æsthetic taste. They have no eye for the combination of colors, for decorating their houses, or for dressing themselves; nor, in contrast to the Japanese, have they any appreciation of or admiration for the beauties of nature. With all the art of the Orient so near them, they are strangely inartistic. With one exception—that of Luna—they have never produced even a second-rate artist. Any good taste that may be displayed by them is invariably copied from the white races with which they come in contact. Nothing could be more jarring to æsthetic senses than to see the colors in which some of the women dress. Notwithstanding their dark-brown skins, they frequently flare out in unsuitable green, violet, yellow, and funereal black. I was passing over the Puente de España one day, behind a woman arrayed in a *saya* and *camisa* of the most vivid rice-green. Suddenly a passing carabao, mistaking her, probably, for a bunch of *sacati* (coarse

grass), stepped on to the sidewalk as though it intended to take a mouthful. The indiscriminating animal was disappointed, however, as the lady immediately dropped her *chinelas* (slippers) and climbed a lamp-post, where she remained, with her dainty little brown toes clinging to the upright in a monkey-like manner, until the huge-horned beast was driven on.

With all classes the love of imitation amounts almost to a mania; if Europeans appear in certain strong colors, they at once follow the lead, without thinking whether such colors are suitable to themselves or not. Fortunately, the women have not yet carried their mania for imitation to the extent of adopting foreign fashions in dress. The native costume is individual and picturesque; it would be a pity to see it lost. The men, however, stop at nothing in this regard. A few days after the American troops entered Manila wearing khaki suits, the shops were crowded with natives inquiring for a similar material; and a few days later a large number of Filipinos were seen walking about the streets in brown clothes and very self-satisfied airs. They saw American civilians wearing straw or felt hats with muslin hatbands, and the fashionables imitated those; they bought similar collars, neckties, shirts, belts, and, in fact, got themselves up as much like the newcomers as possible. There is no doubt that if any day a freakish American or European were to drive out on the Luneta in a white hat with a green band and a very long ostrich feather, there would be several similar hats seen in Manila the following day. Because of this imitative "genius" of the Filipinos, it will probably be an easy matter for America to establish here her fashions, customs, and language. No people, unless it be the Chinese, are more adept at copying an article than are the Filipinos. Indeed, if one needs a thing reproduced, it is wise to examine the pattern closely for defects first, or you are likely to receive the copy with defects also.

In the fine arts, music, sculpture, painting, and literature, the Philippine native has made no showing whatever, in a creative way. Luna, Rizal, and one or two others are exceptions which merely accentuate the dearth. They have more musical talent than anything else, and, as a nation, they are passionately fond of music,

yet there are no original composers among them—not one who has produced anything worthy of notice. It seems as if the spirit of imitation had subdued their creative power.

In the sciences and possessions, though not a few natives of the better class have studied in European colleges, a mere handful of them have been successful, and those stand out mainly because of their rarity. In acquiring languages, foreign polish, and book knowledge, many have shown a remarkable aptitude, but this is almost entirely due, I think, to their genius for imitation and their extraordinary memory. The proof of a nation's progress lies in its accomplishments; and since the Philippine native has done absolutely nothing in the arts, the sciences, the manufactures, the inventions, or the professions, it cannot be said truthfully that he is in a very advanced stage.

All men have natures more or less curiously mixed, but the nature of the Filipino is more mixed and more curious than any other known race. Though he is the soul of hospitality, he may easily be

led by a companion to rob his guest; he is generous and yet grasping; though he may have nothing to hide, he seldom speaks the truth; he is an undependable, vacillating, weak creature, who is constant only in inconstancy. He is a man with a child's nature. No one can understand his character, because he is not yet sufficiently developed to have a character. There are certain of his peculiarities, some of which are described in this paper, which are patent to all observers, but no one can know the Filipino, no one can say how he will reason under certain conditions, or what he will do. In these things he is incomprehensible.

After studying the Filipino for a week you understand him perfectly; at the end of a month you find that you have made a few mistakes; in six months your knowledge has received so many shocks that you speak less freely on the subject; and at the end of a year you admit frankly that you don't understand him at all. Then, and not till then, you know a little about the Filipino.

The Boers : A Woman's View

By Natalie H. Hammond

(Mrs. John Hays Hammond)

A NOT infrequent question asked me by strangers is whether I do not sympathize with the Boers. To this always comes the same response: "I most certainly do sympathize with the Boers, but not with their cause." I do not believe their cause is the cause of civilization or real liberty, but my heart goes out to them in the awful distress the war is bringing to them, and especially the loss of fathers, husbands, and sons. I am writing as a woman to women and not as a politician, and it is women above all that this side of the war most strongly affects.

No woman who has a mother's valuation of human life can but be shocked and agonized by the bloody horrors of war. And the strongest test to a Christian mother's faith is to feel that out of these wars God in his greatness can bring order and right. To the typical American woman, who carries through her busy days an earnest attempt to live her life fully—who

puts equal energy into her housework, her sewing, the moral rearing of her children, and the proper furtherance of her husband's affairs—great political questions of the day are only an extension of the family interests, and are almost as vividly felt. To the deep-hearted, strong-brained, honest women such as one meets here on every side, and through whom America's future is assured, the present war between Great Britain and the Boers is a subject of keen interest, and the more strenuous among them patiently read through reams of newspapers, although they realize that the columns are tinctured with a political animus quite foreign to the subject at issue. Books are almost as bad, and although more reliable in most cases than the daily papers, they contain such a quantity of crude material, and the facts are so out of proper balance, that they perplex rather than enlighten.

Women are, of all creatures, the most personal, and our interests work outward

from home centers. We love to speak personally with people who have lived through some strange experience, and there is scarcely a civilized woman who would not rather speak face to face with a living participant or witness of great events than read volumes of dry history. It is, therefore, from this personal standpoint that I write. I have lived three years in the Transvaal. I have passed through the political crises of '95 and '96, and I have studied the history of the Boers in public documents and private papers. I cannot pretend to be entirely unbiased, but I believe I can see the truth and appreciate justice.

So much has been said in regard to the almost idolatrous devotion of the Boer to the Bible, his steadfast adherence to his opinions, and the great sacrifices he has made and the courage he has shown in insisting upon leading his own life without interference, that it is quite a common conception of him that he is a survival of the soldier of Cromwell and the Puritan who settled New England. This conception is, I think, very misleading. The Boer has very little in common with the Puritan, and he lacks, above all, the capacity for orderly government.

Up to the year 1852, the year of the Sand River Convention, when Great Britain granted the Boers autonomy or State sovereignty in the Transvaal, there is much to enlist one's sympathy, and perhaps admiration, for the Boers. From this time, however, their moral credit begins to decline. If the Boers had trekked from Cape Colony solely because of grievances against the British Government, such as the emancipation of their slaves without just compensation, and the exasperation caused by unjust charges of ill-treatment of the natives, their secession from the Cape would recommend itself to the sympathy of every self-reliant, self-respecting American; but there were other elements in their disaffection which are plainly made manifest by the records of the time and their subsequent history.

The Boers had always been restless under any form of government; they had shown an intolerance of the governmental control of the Netherland East India Company, as well as that of Great Britain, and had already, before the trek of 1836, earned for themselves the name of "Trek-

Boeren," or wandering farmers. Their wanderings into the wilderness beyond the Quathlambra range of mountains furnish a story of thrilling adventure, and show the Boer in his best light. He proved himself brave, self-reliant, and, perforce, abstemious. One of a little journeying band, his family crowded into a canvas-covered wagon, with scant food and small supply of water, surrounded by hostile tribes, he evolved into the man whom we recognize to-day as the Transvaal Boer. In this environment he lost all habits of thrift which he may have inherited from his French ancestry, all habits of cleanliness which may have come from his Dutch forefathers. In ceaseless fight against wild beast and savage, his courage became tinged with cruelty and cunning. Straying through wastes of arid land, tented by a brazen sky at day and a black pall pierced with strange stars at night, the "fore-trekkers" wandered on into a deeper night of ignorance and superstition. The people were mostly sprung from common stock. They were not of the kind to bear well the period of isolation which followed their secession from Cape Colony, and during the settling of the countries now known as the Orange Free State and the Transvaal their history is an ungracious chronicle of bitter wrangling among themselves, as well as fierce fights with the encircling native tribes.

The story of their final appeal to Great Britain, the annexation, the subsequent war of independence in 1881, the retrocession with suzerainty granted by England, is too well known to the American reader to require more than mere mention by me. But all these changes left the Boer very much as they found him. His prejudice had deepened and he had grown avaricious, but he remained, and he is to-day, a curious example of arrested development. He is more than sixty-three years behind his brother of Cape Colony in civilization. He is still the Boer of the Great Trek, retrograded in some respects by his hard life of wandering and fighting against desperate odds.

Loss of home attachment is one of the conspicuous results of this long-continued migratory life. A Boer rarely feels strong attachment to any locality, or calls it home in our sense of the word. This has been shown by the Boers' promptness in selling

their farms in exchange for mining claims. To-day the Outlander actually owns more than half of the farms of the Transvaal. Even Mr. Kruger has, in common with his brethren, found it to his advantage to sell his farms. The Boer has strong family affection, and there are as many henpecked husbands among these rough emigrant farmers as are to be found elsewhere in the world. They have the crude, inconsistent piety of a primitive people, are strongly persistent in courage, but not often daring. Honesty and truthfulness are virtues seldom practiced by them. I have heard it asserted that these two are moral qualities developed by commercial life; and the Boers are not a commercial people. They are pastoral, and count their wealth in their flocks. Wandering on the veldt has made the Boer wary and crafty, but the free, open life has brought to him, as to other people of the frontier, a free hospitality. Driving up to a Boer farm, one is always sure of a cup of coffee and plenty of handshakes, these from the master of the house to the smallest boy with a dirty nose.

The Boer woman is not an interesting study. She is rarely personally attractive after her early youth, is of the same type and social class of the mountaineers of Kentucky and Tennessee—dresses much as they do, in colored calico, and is as prolific. She is inert bodily and mentally, quickly grows old and very obese. The Boer women are shrewd, but ignorant and unimaginative; they are personally uncleanly and poor housekeepers; indeed, there is very little housekeeping attempted. On the outside, or country, farms, the houses are of sunburned brick with earthen floors, usually smeared with beef-blood or cow-dung. Of course the households of Pretoria are modified by civilized association, and among the town Boers there is a general disposition to educate the children and ornament the homes. These efforts are, if still somewhat crude, yet praiseworthy.

Personally, I like the country Boer better than his brother of the town, with his thin veneering of manners and his corrupt morals. The town Boers are of a different stamp from the country Boers, especially the younger generation, who, having been sent abroad for their education, have a certain degree of polish, and in many

cases pay for this by the sacrifice of some of the primitive virtues of their fathers. Between these young educated Boers and the imported politicians from Holland there has been a growing jealousy—the young Boer thinking himself fitted to occupy the governmental offices filled by these placemen of the Dr. Leyds stripe. The imported political intriguer, realizing the increasing danger from the younger Boers' appreciation of the situation and increasing hostility to the existing order, sought to divert attention by a liberal inoculation of the anti-English virus; in that way deferring the collision which was sooner or later inevitable between the progressive party and the old oligarchy.

There are other Boer characteristics which are interesting. They are not a quarrelsome people, nor are they vindictive towards each other. The most revolting feature of the Boer's character is his cruelty to natives and to animals. The black man, or native, has always been a natural enemy marked by God—the son of Cain, and soulless. He was a thing to be conquered and tamed for burden-bearing, and he was exterminated, or subjected and used as a beast of burden, beyond the pale of humanity. The treatment of negroes in Boer prisons is something too horrible to be forgotten if once witnessed.

The Boer envoys who have been so courteously welcomed by Mayor Van Wyck, of New York (who, like many Boer admirers in this country, has a name of Dutch extraction, and little else in common with them), speak much of liberty and independence, and intrude themselves into a close relationship with their "big brother, the American Republic." To a people so generous and quick-hearted as ourselves there is a catching pathos in their simple appeal for sympathy, and the impulsive ones among us are ready to take active measures towards their succor. A little reflection, a little sober examination of the facts, will convince the most enthusiastic of these partisans that between the Transvaal "Republic" and the Republic of the United States there is no parallel but in name. Our National code of morals is in no way akin to the ethics of the Transvaal Republic. We offer a home to the industrious; we give equal rights to all men, the negro included;

we give representation to the taxpayer, the franchise to immigrants after a very short residence, and the voting immigrant the privilege of election to every governmental office save that of President. Our democratic form of government represents, in the highest degree, individual liberty and freedom as far as it is consistent with the rights of others.

As against this system of government, the Boers have carried their desire for freedom and liberty to the extreme of license. They resent, collectively and individually, any attempt toward governmental control, and they are especially antagonistic to attempts to raise revenue, of themselves or their property, by taxation. The Great Trek of '36 attests this, and the history of the Dutch settlers in South Africa, prior to English occupation, proves conclusively their ineradicable

hatred of governmental control and their great aversion to being incorporated into the body politic and thereby being compelled, on account of community of interest, to defray the cost of government. This very desire for individual liberty, to the extent of absolute lack of responsibility and obligation to the community in which they reside, has made it always impossible for the Boers of the Transvaal type to maintain unaided a permanent government.

While it is true that America—the asylum of all distressed people—would accord a hearty welcome to the Boers, it is none the less true that the Boers would not find their environment here at all congenial. Their conception of liberty would render irksome to them even the few restraints and the few obligations imposed by this country upon its citizens.

The Life and Literature of the Ancient Hebrews

V.—The Book of Deuteronomy

By Lyman Abbott

ONLY the foundations of the Hebrew nation were laid during the lifetime of Moses. The superstructure reared thereon was the product of centuries of national growth. It does not come within the province of this article to trace in detail the national history of Israel. The general outlines of that history are familiar to every reader of the English Bible. For three centuries the tribes existed in scattered and separate communities, without a constitution, an organized government, or effective law. Leaders arose from time to time called "Judges," though their function was executive rather than judicial, and military rather than executive. These leaders were not elected by the people, nor did they inherit their office. They assumed authority by reason of some force or vigor of character which made them efficient in protecting the people against foreign foes, or made them the subjects of popular admiration by reason of special feats of valor. Much of the time the tribes

were subject to predatory raids by surrounding nations; part of the time they were in absolute subjection to cruel and unscrupulous foes. Within the tribes themselves there was practically no law. "Every man did what was right in his own eyes." At length, under one of these leaders—Saul—the tribes were united in a vigorous and successful campaign; under his successor, David, they were organized into a united kingdom; and this kingdom, under his son Solomon, grew in size, in wealth, and in apparent prosperity. But the spirit of liberty in a people whose race characteristics and whose political principles combined to make them jealous of their freedom, the spirit of restlessness which was inherited from their colonial days, and the grievous exactions levied upon them by a king who lived in almost Oriental splendor, induced rebellion after his death. In the reign of his successor ten of the twelve tribes seceded; the nation was rent in twain; a new capital was estab-

lished; a new and idolatrous worship was set up in Samaria for the seceding tribes; and the history of the Jews flows thereafter in a divided stream as that of Israel and Judah. After two hundred years of increasing profligacy, Israel was carried away captive by the Assyrians, and the Israelites' country was repopulated by a colony from the land of their captors. A mongrel population supplanted the tribes of Hebrew origin, a hybrid religion the worship of Jehovah.¹

The two remaining tribes, retaining the capital and the temple, preserved their nationality under the name of Judah, but, changing their religion with the changing opinions of their rulers, out-rivalled their sister Israel in corruption.² This corruption reached its climax under Manasseh, the fourteenth king of the southern kingdom. His reign of over half a century was characterized not only by the establishment of paganism as the religion of the State, but by a consequent reign of licentiousness and immorality impossible to describe and almost impossible to imagine. The worship of the heavenly bodies was restored; the name of Moloch became a common oath; human sacrifice was reinstated; there was a succession of small furnaces in the streets for which the children gathered wood and in which their parents baked cakes as offerings to Astarte; the roofs of the houses were converted into places of worship and of incense-burning to the heathen gods; the temple vessels were consecrated to Baal; the altar in front of the temple was desecrated; and the ark itself was removed from the Holy of Holies. An attempt made by faithful prophets to stem this current of heathenism was met by a wholesale religious persecution of all the followers of Jehovah, and by a reign of terror against all who dared remain faithful to the religion of their fathers.³ During this half-century the religious writings as well as the religious principles of the Jewish nation were forgotten. Such ecclesiastical literature as had grown up during the preceding centuries was kept within the priestly circles. The people knew even

less about ecclesiasticism than they do to-day.

Then it was that an unknown prophet arose, resolved to do what he could to bring Israel back to the simple religion of Moses. Inspired by the teaching of preceding prophets of his own nation, such as Isaiah and Micah, and perhaps also by echoes of the prophecies from the northern kingdom of such men as Elijah, Amos, and Hosea, the unknown gathered together whatever there was of ancient law in manuscript and of ancient counsel in current traditions, and rewrote the laws of Moses, codifying both manuscript and tradition, modifying both and adding to them new regulations in the spirit of the old, and new applications of the old to the conditions and problems of his own time. The discovery of his writing would have insured the death of the author and the destruction of the manuscript. The temple was still a literary center, and somewhere in its archives the prophet hid the book. Here, after Manasseh's death, the manuscript was discovered, brought to the new and reforming king, Josiah, accepted by him as a divinely inspired interpretation of Mosaic law, and made the inspiration and guide of what was both a great religious revival and a great political reformation. To this codification, by an unknown prophet of the seventh century, of Mosaic precepts and principles, additions were made subsequently by other writers. The whole constitutes the Book of Deuteronomy. How much of it is truly Mosaic, how much of it was contributed by the unknown author in the reign of Manasseh, how much is of even subsequent date, it is not possible now to determine with absolute accuracy; nor is it necessary. The value of the Book of Deuteronomy does not depend upon its Mosaic authorship. Its value depends upon the fact that it is the witness, in a degenerate age, of a great though now unknown prophet, to the fundamental principles of the founder of the Church and the nation.

I must refer the reader to the books of modern scholars⁴ for the reasons which have led them to the conclusion respecting

¹ 2 Kings xvii.

² Jer. iii., 11.

³ Chron. xxxiii., 6; Jer. vii., 31; Jer. viii., 2; xix., 13; Zeph. i., 5; Jer. vii., 17, 18; Isa. lxv., 3; Jer. xix., 13; 2 Kings xxii., 4; 2 Chron. xxxiii., 16; 2 Chron. xxxv., 3; 2 Kings xxi., 16; 2 Chron. xxxiii., 12, 13; 2 Chron. xxxiii., 14-17; 2 Kings xxiv., 4.

⁴ The reader who desires a more thorough discussion of the character, contents, date, and authorship of the Book of Deuteronomy will find it in Professor George F. Moore's article on Deuteronomy in the "Cyclopædia Biblica," and in Dr. Driver's Introduction to the Book of Deuteronomy in the "International Critical Commentary."

the nature of the Book of Deuteronomy here so briefly stated. That conclusion is based partly on the title of the book itself, which signifies the "second law," or "second giving of the law," a title which, derived apparently from the earliest ages, at least indicates that from the earliest ages the book was regarded as a second or supplementary edition of the Mosaic legislation. It is based partly on the way in which the laws in the Book of Deuteronomy fit the reforms initiated by Josiah, which are declared by the historian to have been inspired by a law-book found in the temple. It is based partly on the structure of the book itself, which consists in form of at least three distinct speeches, together with two poems, all of them put into the mouth of Moses. We must either suppose that Moses wrote these orations; or that they were taken down verbatim by some contemporaneous reporter and then miraculously preserved through the intervening ages; or else, as the modern scholar does, that this form was employed by a later prophet, in accordance with the custom of his times, to give dramatic effect to teaching which he intended should embody the spirit of Mosaic prophecy in its application to a later age.

It will be seen from this brief sketch that those are mistaken who suppose that the new criticism regards the Book of Deuteronomy as a pious fraud. This would, indeed, seem to me to be an impossible hypothesis. It is true that pious frauds have been perpetrated by pious men, but always either in some selfish or in some ecclesiastical interest—that is, either for the benefit of the writer or for the advantage of some churchly organization. An ethical book founded upon fraud would be an anomaly in literature. The Book of Deuteronomy is not an ecclesiastical book; it is not written in the interest of the priesthood; it is essentially an ethical book. Its ethical standards are noble, its tone throughout pure and practical. It is morally inconceivable that such a book should be inspired by dishonest motives; equally inconceivable that a great moral revolution, like that wrought in the reign of Josiah, should be inspired by a pious fraud; and the modern critic does not regard the Book of Deuteronomy as a fraud. Books written by one man in the name and phraseology of another are

not uncommon in literature. Defoe's history of the plague in London is not a fraud because it purports to be written by one who had passed through the scenes of the plague, though it was not written for fifty years afterward; Plato's report of the dialogues of Socrates is not a fraud because no man can tell how much of the thought in the dialogues belongs to Socrates and how much to Plato. Six or seven centuries after Moses, a prophet writes a book in which he incorporates the current traditions respecting Mosaic laws, elaborates, modifies, interprets, and applies them to existing social conditions, couches them in the language of the great statesman, after a fashion of historians in all ages puts them dramatically into the statesman's mouth, and then, as if to prevent any reader from imagining that he intends these manuscripts to be taken as actual rescripts of the original law, describes them as a second law.¹ To call this a fraud is to confound moral distinctions, by treating a common literary method, pursued by writers in all ages of the world without obloquy, as though it were a literary forgery.

It is in the Book of the Covenant and in the Book of Deuteronomy that we are chiefly to find the political institutions of the Hebrew people, though light is thrown upon those institutions by incidental references in their sacred history. Nor is it difficult to trace the institutions which grew up in the six or seven centuries which intervened between these two publications, back to the essential principles involved in the Book of the Covenant: the religious basis of the State, the ethical nature of law, and its sanction in the conscience of the people.

All Oriental nations were absolute despotisms. In the Hebraic commonwealth the three departments of government, the executive, the legislative, and the judicial, were clearly discriminated. There were two representative assemblies, one the Jewish house of representatives, known as the Great Congregation, which reflected the popular will, the other a smaller body, the elders of the tribe or the nation, who acted as counselors of the executive, co-operated in making treaties, and exercised certain judicial functions. It was the Great Congregation which, on the report

¹ Deut. xvii., 18, Septuagint version.

of the twelve spies, voted not to undertake the subjugation of Canaan, inducted into office Josiah, ratified the selection of Saul as king, and carried into effect the proposal of Solomon to establish the ark of the Lord at Jerusalem.¹ It was the elders who made treaties, tried capital offenses, and enforced the execution of the laws.² There was a judiciary who were apparently elected by the people themselves;³ who were forbidden to take fees from their suitors or to pay any regard to the social standing of those who had causes before them; and whose authority, it is clear from many instances in Jewish history, was far from being merely nominal.⁴ Executive authority was, after the time of Saul, vested in a king, but his powers were limited. The Jewish monarch was a constitutional monarch; no foreigner could receive the imperial crown, no cavalry could be organized by the king to harry the kingdom, no heavy taxation could be levied for the benefit of the king and his court, he could establish no harem, he was himself subject to the laws of the realm.⁵ That these restrictions on the authority of the king, though sometimes disregarded, were real, not merely formal, is evident from the fact that so unscrupulous a despot as Ahab was not able to accomplish so simple an act of despotism as the unjust absorption of a peasant's estate except by bribing the regularly constituted judges of the land.⁶ With these provisions for the protection of the people from the despotic power of their rulers, unparalleled in that period of history, were other provisions equally remarkable in their spirit of justice and humanity. Mr. Robert Ingersoll has, with characteristic carelessness, spoken of the cruel code of Moses, under which hundreds of crimes were punished with death. In point of fact, only twelve crimes were punished with death under this code,⁷ whereas, as late as A.D. 1600, two hundred and sixty-three were punished with death in England. Attainder was forbidden;⁸ human life, liberty, and property were

guarded by special provisions in accordance with the spirit of the Ten Commandments—that is, the Hebrew constitution;¹ special provisions were made for the detection of secret crime;² public instruction was provided for both by laws imposing this duty on the parents and by provision for instruction through itinerant Levites.³ The only limitation on free speech permitted was a provision making the preaching of false gods a capital offense; and even a false prophet could not ordinarily be punished by the State until the events which he had assumed to foretell belied his predictions, proving him to be an impostor. The boldness of the ancient prophets, illustrated alike by the utterances which have been preserved to us and by dramatic incidents in their careers, could have been possible only in a country where freedom of speech was a fact as well as a theory.⁴ With these provisions of justice were others scarcely less remarkable of a philanthropic character. Strangers were protected from oppression; the widow and the fatherless were especially guarded; wages were to be paid to the hired servant from day to day; gleanings in the vineyard were to be left for the poor; caste and class distinctions were prohibited.⁵ This spirit of humanity is especially characteristic of the Book of Deuteronomy. Says Dr. Driver, in his Introduction to the Book of Deuteronomy: "Humanity is the author's ruling motive, wherever considerations of religion or morality do not force him to repress it. Accordingly, great emphasis is laid upon the exercise of philanthropy, promptitude, and liberality towards those in difficulty or want, as the indigent in need of a loan,⁶ a slave at the time of his manumission,⁷ a neighbor who has lost any of his property,⁸ a poor man obliged to borrow on pledge,⁹ a fugitive slave,¹⁰ a hired servant,¹¹ and in the law for the disposition of the triennial tithe,¹² the landless Levite,¹³ and the stranger—*i. e.*, the unprotected foreigner settled in Israel. The father-

¹ Num. xiv., 1-5, 10; Num. xxvii., 18-23; 1 Chron. xiii., 1-8; 1 Kings viii., 1-5; Num. xi., 16, 17; Josh. ix., 18-21; Jer. xxvii., 10-16.

² Josh. ix., 18-21; Jer. xxvi., 10-16.

³ Ex. xviii., 19-26; Deut. i., 13.

⁴ Lev. xix., 15; xxiv., 22; Deut. i., 17; xvi., 19; Ex. xxii., 21.

⁵ Deut. xvii., 14-20.

⁶ 1 Kings xxi., 1-16.

⁷ See a list of them in Smith's Bible Dictionary, article "Laws of Moses."

⁸ Deut. xxiv., 16.

¹ Deut. xxii., 8; Ex. xxii., 1-14; Deut. xxiv., 7.

² Deut. xxi., 1-9.

³ Deut. vi., 7; Ex. xiii., 14, 15; Deut. xxxi., 9-13; xxxiii., 10; Neh. viii., 5-8; 2 Chron. xvii., 8, 9; xxx., 22; xxxv., 2, 3.

⁴ Deut. xviii., 21, 22; Jer. xxxviii., 2 Sam. xii., 1-7; 1 Kings xxi., 17-24.

⁵ Ex. xxii., 21, 22; Deut. i., 17; xvi., 19; xxiv., 14; Lev. xix., 10, 15; xxiv., 22.

⁶ Deut. xv., 7-11; xxxiii., 20 f.; xix., 6, 7 xv., 13-15 ⁸ xxii., 1-4. ⁹ xxiv., 6, 12 f. ¹⁰ xxiv., 7. ¹¹ xxiv., 14 f. ² xiv., 28 f. ¹³ xii., 12, 13 f.; xiv., 27, 29; xvi., 11, 14; xxvi., 11, 12 f.

less and the widow are repeatedly commended to the Israelite's charity or regard,¹ and the stranger,² especially at the time of the great annual pilgrimages,³ when he and his household partook together before God of the bounty of the soil, and might the more readily respond to an appeal for benevolence."⁴

The laws of a nation are partly a record of its life, partly an interpretation of its ideals. That this is true of the laws of the Hebraic commonwealth is made clear both by their historical and their political books. The former contain many instances of violations of law by kings; the latter indict the people, and especially the nobility, for transgressing its humane provisions. Nevertheless, it would be impossible to mention any people of even a much later age than that of the Book of Deuteronomy, or even that of the restoration after the exile, whose law and constitution embodied an ideal so noble as that embodied in the Hebrew civil laws, or any people whose history shows the existence of political institutions so essentially just, free, and humane. Did this ideal

exist only in the mind of Moses? Are the laws and institutions of the Hebraic commonwealth to be compared with the ideals of Plato's "Republic" or More's "Utopia"? or do those laws and constitutions represent a real, vital, national growth? Do we here see certain fundamental principles of justice, liberty, and humanity suggested by a single prophetic genius? or do we see them on actual trial in a unique nation? Traditionalism holds the first opinion, modern scholarship holds the second. The second does not detract from but rather adds to the significance and the value of the revelation which that political code contains. Regarded as an attempt by a long line of prophets to embody in the institutions of the primitive people the essential motives of justice, liberty, and humanity, this code is more eloquent than when regarded as an ideal given only by one prophet, comprehended only by him, the serious execution of which was never really attempted.

The growth of the ecclesiastical code or canon law of Hebraism will be the subject of consideration in the next article.

The Urgent Need of Pure Food Reform

By Harry B. Mason, Ph.G.

THERE is great need for an intelligent public conception of the extent to which the adulteration of food is carried on, and for a rational public demand that the evil be corrected, so far as possible, by National and State legislation, properly constructed and vigorously enforced. When told how many of the foods upon which they depend for daily nourishment are adulterated, counterfeited, and cheapened, nine persons out of ten are dumfounded. And it is just because of this ignorance on the part of the public in general that food manufacturers have been enabled to go to criminal and almost unlimited lengths in their fraudulent and often harmful practices. If consumers would once realize how they are robbed in purse and damaged in health by unscrupulous manufac-

turers and dealers, a powerful correcting force would at once be set in motion. Without this force—the force of public sentiment—no law can be made effective, and no political, social, or industrial evil corrected.

To convey a comprehensible notion of food adulteration, it may be said that in general it falls within two classes—one simply fraudulent, the other harmful. The first class may properly be considered in detail before passing on the second. As instances of fraudulent adulteration, then, may be mentioned the sale of "pure Mediterranean olive oil," which is mostly or wholly cotton-seed oil; of butter which is either oleomargarine, or rancid butter "renovated" or made over; of liquid honey which is mostly glucose; of coffee which is mostly chicory; of tea composed mostly of exhausted leaves; of wheat flour composed partly of bran and corn-starch; of buckwheat flour composed partly of rye and other cheaper cereals;

¹ Deut. xiv., 29; xvi., 11, 14; xxiv., 17, 19, 20, 21; xxvi., 12 f.; xxvii., 19. ² x., 19; xxvi., 11. ³ xii., 12, 18; xiv., 27; xvi., 11, 14; xxvi., 11.

⁴ "The International Critical Commentary," Deuteronomy, Introduction, page xxiv.

of milk which has been robbed of its cream; of lemon and vanilla flavoring extracts made without lemon or vanilla; of currant jellies made from apple-parings; of baking-powder composed almost wholly of starch "filler," alum, and acid phosphates; of prepared mustard which contains often as high as seventy per cent. of starch, colored with turmeric; of pepper and other spices which are for the most part made up of hulls, rice, corn, wheat, and the like; of lard made out of cottonseed oil and tallow; of cheese which is "filled" cheese; and of other things truly and literally too numerous to mention.

Such adulteration as this, though it sometimes exercises a certain insidious harm to health which I shall consider further on in this article, is, in the main, harmless so far as health is concerned. The one great charge to be made against such adulteration is that it is dishonest, and that by means of it the food manufacturers of the United States rob the people annually of millions of dollars. And, in the main, it is not the rich who are so robbed; the rich are able to pay high prices and get purer products; the poor, who must needs buy as cheaply as possible—they are the ones who are made to suffer loss, and they are the very ones least able to suffer it. I do not mean to say that all of these fraudulent foods are sold at prices brought by the purer and more expensive products. Many foodstuffs, indeed, have been greatly lessened in price through the admixture of cheaper but wholesome materials. Spices and condiments in general may now be purchased for half the price of a decade or two ago, and for nearly half what pure products must necessarily bring to-day. But even with foodstuffs which have been greatly lessened in price by adulteration (using the term in the broad sense of admixture with any foreign ingredient whatsoever), the lessening in price to the consumer has not been commensurate with the lessening in cost to the manufacturer. Competition has forced manufacturers to share a measure of their gain with the consumer, but it has not in general forced them to share anything like as much as they ought. Their products bring much more than they would if honestly branded and sold for what they

are, instead of what they are claimed to be.

But while the majority of adulterated and counterfeited foods are admittedly sold at prices much below the prices of the pure products (though not so far below them as they ought to be), there are yet a number of such foods which, masquerading as the pure products, bring nearly or entirely full prices. Mr. Coroner Antonio Zucca, the President of the Italian Chamber of Commerce in New York, and a large importer of Italian products, declared before the Senatorial investigating committee some months ago that "at least three-fourths of the olive oil branded and sold for the pure article in this country is spurious"—composed of cottonseed oil and the like. Statistics gathered by the Pure Food Department of Pennsylvania showed that during the year ending May 31 last, 87,800,000 pounds of oleomargarine were marketed and sold in the United States. This product costs the manufacturer to make about seven cents a pound, including the two-cent government tax (when this is paid!). Now, when it is considered that, despite the thirty-three more or less ineffectively carried out State laws to the contrary, at least half of this enormous quantity of oleomargarine was colored and sold as butter, and at butter prices; and when it is further considered that oleomargarine costs but about half as much to make as butter, and should therefore bring but about half the price, it becomes clear that during this one year alone, and through this one article of food, the American public was robbed outright of several millions of dollars. Indeed, the Secretary of the Treasury has recently reported to the House that 222,788 pounds of oleomargarine were sent into New York State during the last fiscal year. In that State there is a law making absolutely prohibitory the sale of oleomargarine under any conditions; certainly none of this oleomargarine was sold as such; therefore it must all of it have been sold as butter, and at butter prices. Oleomargarine is a healthful food product. When sold under its own name and upon its own merits, it is not only unobjectionable, but beneficial; for it provides the poor man who cannot well afford to buy butter with a wholesome substitute for half the price,

The attempt to prevent entirely the sale of oleomargarine in New York State, and the present efforts of the dairy interests to have Congress prevent the general sale of oleomargarine throughout the country by imposing the heavy tax of ten cents per pound upon it, are, therefore, it seems to me, in opposition to the public good. But, on the other hand, when oleomargarine masquerades as fresh dairy butter, and is dishonestly sold at nearly or fully the price of fresh dairy butter, the rich man has thrust upon him a counterfeit product, and the poor man is defrauded and robbed of his hard-earned money in a manner which calls for certain and effective punishment.

I have said that this class of food products now under consideration are not harmful to health—that they are simply fraudulent. But while they are not *positively* harmful to health, a considerable number of them are *negatively* harmful to it. For, while most of the admixtures and counterfeits are wholesome and nutritious, some of them are distinctly inferior in food value to the products whose places they take; and the consumer is thereby prevented from receiving that degree of nourishment which he ought to receive. Just how potent this factor is, it is of course impossible to know, but it certainly is no slight matter. An infant brought up on city milk which has been robbed of most of its cream will not, it is safe to say, develop into a robust example of physical health and strength. Thanks to the United States statutes which put a tax upon “mixed” flour, this most important of all foodstuffs is now not often admixed with those innutritious materials which formerly were often present in it; but there is still consumed much “food which fails to feed,” as Mr. Louis Windmüller has recently said. This is not a phase of food adulteration to be passed over in neglect. For whatever conduces, in whatever measure, to the physical deterioration of a race, conduces in like measure to its moral and intellectual deterioration, as biological law makes evident, and as history has abundantly testified. The consumption by a race of much “food which fails to feed” is, therefore, bound to exercise an influence insidious and far-reaching in its effects.

How are this fraud and robbery prac-

ticed upon the people, and this insidious and negative effect upon the people's health, to be remedied? Manufacturers and dealers should be rigidly compelled to label every adulterated food for what it is. The brand of a product should honestly disclose just what has entered into the composition of that product. Then “pure Mediterranean olive oil” composed mostly of oil from the cotton-seed would bring, not olive oil prices, but cotton-seed oil prices. The rich man who wanted and paid for pure olive oil and pure butter would not be given cotton-seed oil and oleomargarine instead; and the poor man who wanted the substitutes could buy them intentionally and reap the great advantage of much cheaper prices. Moreover, in several States where pure-food laws have been enacted and enforced, it has been found that through honest branding the sale of many food admixtures has greatly diminished, showing that the consumer, if himself allowed to decide what he shall buy, will purchase much less of adulterated and counterfeited foods than he is otherwise compelled to buy through ignorance. The honest branding of foods, then, besides enabling the rich man to buy pure products and the poor man to buy the substitutes intentionally with great saving to himself, also, by materially lessening the consumption of sophisticated foods, prevents in large measure the negative harm to health which this class of foods sometimes causes, and which was dwelt upon in the previous paragraph.

Passing now to the second class of food adulteration, that which is directly harmful to health, it may be said that this class forms numerically but a small percentage of the whole. The great majority of food adulteration is simply fraudulent. About the only kind of harmful adulteration is that comprised in the use of coloring matters and preservatives. Cochineal is used to give a natural fruit color to jams and jellies (most of which are, of course, made largely of counterfeit material), and copper sulphate is used for coloring canned peas and beans and many vegetables. Various canned fruits are artificially colored, as are also several other things, such as certain bottled drinks. Quite recently chemicals derived from coal tar, and known popularly as aniline dyes, have been used for coloring foods. The use of chemical

preservatives in food has increased greatly within the last few years. Borax and boric acid are used very largely for the preservation of butter, canned meats, bacon, sausage, oysters, and other animal products. Salicylic acid is used for the preservation of vegetables, fruits, and fruit products; and formaldehyde is used largely in the preservation of milk and cream.

The use of chemical preservatives in food is a very broad subject, and can only be barely touched upon within the limits of this article. It may be said that while not all of these preservatives are detrimental to health, most of them undoubtedly are in a greater or less degree. Which are harmful and which not is a question over which there has been a great deal of dispute during the last year or two between chemists, food manufacturers, and physicians on both sides of the Atlantic. It has been pretty definitely determined, however, that the use of borax and boric acid in proper quantities is not attended with any harm, at least with no more harm than attends the use of common salt and saltpeter, preservatives which have been used in the household for ages. It is a well-known fact that miners and others subsisting for a considerable period of time on fish and meats preserved with salt are subject to scurvy; and saltpeter (potassium nitrate) exercises a detrimental effect upon the kidneys, and even upon the muscular tissues, when used continuously for any length of time. Since borax and boric acid are comparatively harmless, therefore their use as preservatives should certainly be permitted. For some means of preservation is positively needed with many kinds of food; indeed, the production of ptomaines, which often result from the incipient decomposition of meats, is far more dangerous than any preservative could possibly be, often causing the death of whole families. Cold storage is the ideal means of preservation, of course, but it is expensive, and, moreover, does not lend itself to local requirements. Since some means of preservation is necessary, and since borax and boric acid seem best adapted to the purpose, to prohibit the use of these would be unreasonable and would promote harm rather than prevent it; besides, to prohibit their use would result in great and needless industrial detriment. During 1898

Canada exported \$1,800,000 worth of hams to England; and though I have no figures showing the extent of our own exportation, I know that it is very large, not only in hams, but in bacon also. Both of these products must be preserved with borax and boric acid; if salt is used for their preservation, foreign purchasers will not buy them, for the taste of the salt destroys in large measure the flavor of the meat. To prohibit the use of borax and boric acid as preservatives would therefore ruin our large and growing foreign trade in these products. Such a step, just as we are reaching out and gaining more and more of the world's commerce, would be most unwise indeed.

While, as I have said, it has been clearly shown that boric acid is comparatively harmless, it has been quite as clearly shown that formaldehyde, salicylic acid, *et al.*, are harmful. It is vigorously asserted by a comparatively few food manufacturers and others that these substances are harmless in the quantities necessary for preservative purposes, but this position is opposed by the majority of authorities, and is apparently refuted by the results of experimentation. These substances are powerful anti-ferments, and they exercise a strong inhibitory effect upon digestion, not to mention the systemic disturbances of which they are undoubtedly productive. It may be that in *sufficiently* small quantities they are harmless; but, until the great weight of testimony against this view has been proved false, their use should be prohibited in any quantities whatsoever, particularly since in practice they are not used in these *small* quantities, but carelessly and ignorantly in such excessive quantities as can scarcely fail to be detrimental to health. Boric acid, indeed, is often used in much larger quantities than are necessary, and thus sometimes probably becomes itself of greater or less harm. These substances should all be subjected to searching and thorough investigation and experimentation by a governmental board of experts. This board should be instructed to determine what percentage of boric acid is necessary for the preservation of foods, and then the use of the acid in excess of this percentage should not be permitted. The board should also be instructed to determine whether other chemical preservatives in

common use are harmful in the quantities necessary for preservation; and if, despite the overwhelming testimony to the contrary, they should be found harmless beyond peradventure, their use within certain limits should, of course, be permitted. The large and indiscriminate use of these substances in the United States has undoubtedly produced great harm, and may easily have had much to do with our well-known tendency to indigestion and to diseases of the kidneys. It is significant that the use of salicylic acid as a preservative is absolutely prohibited in nearly every European country, and in all the South American States which have pure-food laws.

I have said that some kind of preservative is a practical necessity with certain animal products and the like; but it may be said that the use of any chemical preservative in milk is unnecessary and should not be permitted under any circumstances. The use of preservatives in the milk supply of nearly all our large cities has grown to be a great evil within the last few years, and one which calls for immediate and effective correction. Solutions of formaldehyde, sold under various trade names, are used *ad libitum* by ignorant and careless milkmen and dealers who find their use much more convenient than cleanliness. It is much easier to throw in some harmless (?) formaldehyde or other solution than scrupulously to scald and clean the cans and containers. Moreover, whatever milk is left to-day will not spoil on one's hands, but can be sold to-morrow! Milk is a product which should always be used fresh; when prevented from "souring" by preservatives, several chemical changes of lesser prominence which take place are concealed; and these always render milk unfit for use, and sometimes render it positively dangerous. Besides, it has been pretty well proved that formaldehyde in milk is itself detrimental to health. When present in even minute percentages, it has been found to exercise an inhibitory effect upon the digestion of the milk by the digestive ferments of the stomach and alimentary canal. Numbers of well-authenticated cases are on record in which the health of babies has been seriously damaged by milk preserved with formaldehyde; and many deaths have been quite clearly traced to this cause. Several State laws

prohibit the use of preservatives in milk, and under these laws there have recently been numerous prosecutions in several large cities of the country. But this is not enough. Every State should have a law, and every city an ordinance, forbidding the use of chemical preservatives in milk; and these laws and ordinances should be vigorously enforced in order that this great source of danger to the public health, and this cause of much infant mortality, may be, so far as possible, wiped out of existence.¹

What has been said in the foregoing about the use of preservatives in food applies in large measure also to the use of coloring matters. Not all of these are harmful in the amounts used, but it has been indisputably proved that some of them are. Like preservatives, they should be made the subject of determinative investigation; then the use of those that are found harmful should be prohibited, and the use of those found harmless should be permitted in reasonable amounts.

In order that this paper may be shorn of any possible sensationalism, and in order, too, that a more definite conception may be gained of the extent to which the adulteration of foodstuffs is carried on, I shall attempt to give a few percentages. But, after all, these can be little more than attempts; for it is well-nigh impossible to estimate with any accuracy how great a relative amount of our food supply is tampered with. It may first be said that there are many kinds of food which are never adulterated at all. In general, fresh vegetables, meats, and the like are not adulterated; and, thanks to the one really effective United States food regulation, that concerning flour, this one all-important article of food is now seldom adulterated. As to the relative number of foods which escape adulteration, I may quote Dr. Lattimer, who, as analyst of the New York State Board of Health, reported two or three years ago that of 376 articles of diet in common use in every household about 121, or a little less than one-third, were free from the adulterator's

¹ The use of preservatives in milk is, of course, not the only source of danger. It is beyond the scope of this article, however, to discuss the milk supply of our cities, though in passing I might say that it should be subjected in every case to rigid State and municipal inspection and supervision, in order that scrupulous cleanliness may be observed, that milk may always be of proper quality, and that the bacterial contamination which is often so great a cause of infection may be avoided so far as possible.

machinations. Now, as to the relative quantity of the total food supply which is adulterated, it may be said that this amount is variously estimated at from two to twenty-five per cent. Mr. John R. Bennet, who has for several years had large and perhaps unexcelled opportunities for observation as the Dairy and Food Inspector of Michigan, thinks the average percentage of adulteration to be at least fifteen.¹ But suppose it to be ten, which is certainly a conservative estimate, bearing in mind the recent large increase in the use of preservatives in milk and other foods: we then see, when we consider that the annual food supply of the country is authoritatively valued at \$4,500,000,000, that about \$450,000,000 worth of fraudulent and harmful products are annually consumed by the people of the United States. Is not the evil great enough to call for remedial measures?

The statement can scarcely be challenged that this great amount of adulteration has been allowed to develop and flourish through the absence of adequate legislative prohibitions. Legislation cannot correct all industrial and political evils, nor can it completely correct any one of them; but, wisely and rationally directed, it can do much. In certain foreign countries it has held the adulteration and counterfeiting of foods down to one-fourth the extent of the evil here. In England, for instance, where a comprehensive pure-food law is in existence, where every township and borough has its "public analyst" for the frequent examination of suspected foodstuffs, and where conviction follows directly upon the heels of proved violation of the law, the percentage of illegal adulteration in foods subjected to examination has for years averaged but ten, whereas forty is about the average in the United States.² And in several of our own States legislation has likewise greatly reduced the extent of adulteration. For several years Michigan has had an excellent pure-food law, and this has been enforced in a vigorous and able manner. We may well take this

State, then, as an example of what legislative control can do to correct the fraudulent and harmful adulteration of foods. And as showing what has been accomplished in Michigan, I will again quote Mr. Bennet, the Dairy and Food Inspector of the State: "I am confident that I can prove to any honest, fair-minded person that there has been at least seventy-five per cent. improvement in nearly all the food products being sold or offered for sale in this State, and that more than \$16,000,000 annually is being saved the consumers of Michigan, and this at an expense of less than \$20,000 per year."¹ These conditions in Michigan and in certain foreign countries show that proper and well-enforced legislation throughout the United States would go far toward correcting the evil, and that it is mostly because this has been absent that the evil has grown to such alarming proportions.

The comparative lack of the legislative prohibition of food adulteration in this country has not only allowed our own manufacturers and dealers to rob and cheat and harm the public on every hand, but it has also allowed foreign manufacturers to send over to this country products which they were legally prohibited from selling in their own, as was clearly shown in the Senatorial investigation of last summer. Think of the United States being an outlet for the inferior, fraudulent, and harmful food products of other countries! This is galling enough to our National pride, let alone all considerations of public good.

It is true that something has been done in the United States to control the adulteration of foods, but for the most part this has been too sporadic and too local in character. Barring the oleomargarine laws which are on the statute-books of thirty-three States (most of which laws, however, have never been properly enforced), up to a year ago there had been general pure-food laws in but eleven instances, and not more than half these laws had ever been enforced to any degree. And outside of the regulations concerning the quality of flour, butter, and cheese, the United States statutes contain nothing to prevent inter-State traffic in all sorts of fraudulent and harmful products. Efforts have been made at every session of Con-

¹ "Pure Food Era," November, 1899.

² Lest these percentages be thought contradictory to those given in the preceding paragraph, it must be explained that they are not typical of *all* foods, but, instead, only of such foods as are secured for examination. Usually only those kinds of foods are examined which are particularly subject to adulteration, and with these the percentage of adulterated products found is, of course, somewhat greater.

¹ "Pure Food Era," November, 1899.

gress for ten years to pass a broad pure-food law, and to create a special department to be charged with its enforcement, but, in the almost entire absence of a general public demand behind these efforts, the food-manufacturing interests have each time been successful in causing the burial of the measures. And much the same has been true of efforts made toward securing State legislation.

But the disclosures made during the army beef investigation did much to open the public's eye to the extent of food adulteration, and to create a demand for legislative prohibitions. Within a few months general pure-food bills were passed in five States, bills narrower in scope were passed in these same States and in others, and several laws which had been in existence for some time were put into more honest and thorough enforcement. And there are indications now that when the present legislative year closes, a number of new pure-food laws will be in existence. At this writing five general pure-food measures, and perhaps a dozen measures narrower in scope, such as those concerning the sale of skimmed milk, have been introduced in State Legislatures, and several measures of varying scope and purpose have been introduced in Congress. Meanwhile there are two National bodies which are striving to advance pure-food legislation, both National and State—the National Association of State Dairy and Food Departments, and the National Pure Food and Drug Congress. These bodies have now been in existence about three years, but so far they have accomplished no direct results. Plans are under way, however, which it is hoped will result in something definite later on.

Both a National law and uniform State laws are positively needed to correct this great evil. If only State laws are had, a manufacturer who sent his illegal products across the border into another State could not be reached, for that State, having jurisdiction over its own citizens only, could

not touch him; and if only a National law is had, a manufacturer who sold his illegal products in his own State could not be reached, for the National Government has control only over inter-State traffic. These National and State laws should (1) make necessary the honest and proper branding of all sophisticated and counterfeited products which are not deleterious to health, so that the man who wants and pays for pure olive oil and pure butter shall not be given cotton-seed oil and oleomargarine instead, and the man who wants the substitutes can buy them intentionally and at the cheaper prices for which they would then be sold; they should (2) make prohibitory the use of coloring matters and preservatives which are detrimental to health, permitting the use only of those which have been shown to be harmless, and prescribing the maximum quantities in which these may be used; and they should (3) make absolutely prohibitory the use in milk of any chemical preservative or substance whatsoever. But not only should such National and State laws be *made*; they should be *enforced*. Every law should provide for a special department to be charged with its enforcement—for a Commissioner to direct the operations of the department, for inspectors to watch the market and gather samples of products from time to time, for capable analysts to examine these products, and for attorneys, either regular or special, to prosecute all discovered violations. Then the public should see that the department does its duty, and does it fearlessly and honestly. If this great evil is to be corrected, if this robbery practiced upon the people is to be stopped, if this danger to the people's health is to be removed, it will be largely because the public rises up in indignation and demands correction. In the absence of this public demand food manufacturers and others will in the future succeed in blocking the wheels of reform as they have so effectively done in the past.

The Psychology of Religion¹

THE two works below named are of the highest value in a department of the science of religion heretofore almost wholly unexplored. That science has dealt hitherto with the racial phenomena of religious development. Here it deals with the phenomena of individual life. The studies which Drs. Starbuck and Coe have pursued in this field are a fresh and important confirmation of the harmony of science with religion, a new proof of the unity of the natural and the supernatural, a revelation of the supernatural as not outside of but as at the heart of the natural.

Dr. Starbuck's method of study is documentary. Dealing first with "Conversion," he has one hundred and ninety-two cases of a typical kind, the residuum of a larger number, the facts of which were given him in answers to an elaborate series of questions. These cases come from nearly all the Protestant communions, and are mostly American, three-eighths of them male and five-eighths female. The autobiographical memoranda which these present are of the kind familiar to all who have had to do with the subject of religious experiences, but under Dr. Starbuck's analysis they yield the most interesting generalizations, of which we have space here only for the chief. Conversion is essentially an unselfing process, in which a higher self-appreciation accompanies the birth of self into a larger life of altruistic sympathies, and the surrender of the personal will to be guided by the larger forces of which it is a part. Furthermore, both before and in conversion the sub-conscious instinctive elements of nature work automatically toward it, and the function of the will is to give point and direction to them. The facts of conversion, then, are manifestations of natural processes, of

Powers that in manhood darkly join,
Deep-seated in our mystic frame—

¹ *The Psychology of Religion. An Empirical Study of the Growth of Religious Consciousness.* By Edwin Diller Starbuck, Ph.D., Assistant Professor of Education at Leland Stanford Junior University. With a Preface by William James, Professor of Philosophy at Harvard University. Charles Scribner's Sons, New York. \$1.50.

The Spiritual Life. Studies in the Science of Religion. By George A. Coe, Ph.D., Professor of Moral and Intellectual Philosophy in Northwestern University. Eaton & Mains, New York. Curts & Jennings, Cincinnati. \$1.

these processes being modes of the divine working in the microcosm of humanity. "The great awakening of conversion into a new world of spiritual insight is so inclusive that we fitly call it a second birth." In his investigation of the age at which this experience occurs, Dr. Starbuck concludes, from twelve hundred and sixty-five cases, that "religious awakenings of all kinds are mostly confined to adolescence—say between the years ten and twenty-one. They seem to indicate that religious feeling comes as a tidal wave which culminates shortly after puberty, and that lesser waves precede and follow its crest."

For the study of the phenomena of religious growth not involving conversion two hundred and thirty-seven cases were available, three-fifths of them female. Here the same unselfing process appears as in the more abrupt transition called conversion. "From childhood to maturity the trend of life has been persistently away from the self-assertive egocentric instincts toward those which are society-centered and God-centered." As in the former group conversion appears to be essentially the birth of a spiritual self that is felt to be part of a larger life, so in the latter group the central tendency of growth is "toward an appreciation of religion as a life within, and toward a realization of this as a part of the life of God."

This necessarily meager account does not do justice to the amplitude of Dr. Starbuck's materials, and the critical caution with which he employs them in inference and generalization. The different types of religious experience in the sexes, cases of abnormal and pathological type and of false or injudicious religious methods, the sociological, biological, physiological, and psychological aspects of the subject, are all discussed, and the data given upon which general conclusions are based. In an educational point of view Dr. Starbuck's work is of supreme practical importance. It deserves thoughtful study by all who have to do with religious training, whether parents, teachers, or pastors.

Dr. Starbuck and Dr. Coe quote from

each other, and come to similar conclusions. Their fields of study partly overlap. But while Dr. Starbuck limits himself to the phenomena of the rise and progress of religion in the soul, Dr. Coe, treating these more concisely, goes further into their relation to temperaments as modifying causes. "Would you understand," he concludes, "the emotional aspects of religious experiences? Do not ascribe them to the inscrutable ways of God, but to ascertainable differences in men's mental constitutions; do not theorize about divine grace, but study the hidden workings of the human mind."

Dr. Coe also devotes some fifty pages to a study of psychical forces as related to therapeutics, in connection with which he discusses "Christian Science" in a sensible and irenic manner, judging that it "has merely hastened a growth that was already started in the world of science"—being itself utterly unscientific. But the distinctive value of his work, as compared with Dr. Starbuck's, lies in his thorough study of the part due to individual temperament, not only in religious experiences, but in current conceptions of the spiritual life. From a large variety of phenomena—such as the popular ideas of saintliness and spirituality, the "holiness" movements, the disproportionateness of the sexes in our churches, the aloofness of many energetic minds from the churches, the prevailing tone of spiritual songs—he judges it questionable if the Church yet comprehends the full-

ness of manhood that was in Christ: "The universally human conception of the religion of Christ has been warped into special temperamental forms. . . . Feeling has been unduly honored to the relative neglect of thought, and especially of action, . . . or, to speak in directly psychological terms, the forms of religious life natural to the choleric temperament are habitually discounted in favor of those natural to the sanguine and melancholic temperaments, particularly the latter." Instead of accusing those repelled by these warped, one-sided ideals, the Church must replace them by what is more symmetrical, and "put proportional stress upon the more rugged, active, intellectual and social virtues."

Dr. Coe's closing chapter on the "Study of Spirituality," from which these quotations are made, is one that ought to be read and discussed, at least in church meetings for the breaking up of fallow ground, and for the helping of a genuine evangelicalism to solve some disquieting problems, both individual and social. There is reason to doubt, with Dr. Coe, whether even the spiritual teachers of the people adequately comprehend the processes they are appointed to guide. There is no reason to doubt the necessity of good psychological training for the best product of religious work. The two volumes here reviewed are a most serviceable contribution to present needs, while a progressive science confronts an unprogressive theology.

Pain

By Alfred L. Donaldson

I stood beside the lake at point of day,
 Before the youngest breeze had left its bed,
 While shaggy mists still lingered overhead
 Or rolled themselves reluctantly away.
 I tossed a stone; it made a splash, some spray,
 Some short-lived ripples—and then all was dead.
 But still I saw it as it downward sped
 To unknown depths of liquid, leaden gray,
 So in the human soul sink stones of pain:
 We hear the splash and see the ripples leap,
 We feel the spray, perchance, and then—forget!
 We see a smile upon the face again,
 And yet we know that, if the soul be deep,
 That stone must still be sinking in it yet.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

An Opera and Lady Grasmere. By Albert Kinross. Illustrated by Archie Gunn. The Frederick A. Stokes Co., New York. 4¾×7¼ in. 290 pages. \$1.25.

An Outline of Political Growth in the Nineteenth Century. By Edmund Hamilton Sears, A.M. The Macmillan Co., New York. 5½×8 in. 616 pages. \$3.

This is not a great book, but it is an extremely useful one. Simply, clearly, comprehensively, it summarizes the political development of every nation and every important province in the world during the present century. In the process of condensing, the author has shown genuine insight as to what facts should be omitted. There are no dust-heaps of meaningless events. Those are chronicled which mean something for the future, and thus the narrative remains philosophical and vital. The book is admirably planned to fit students to understand current politics all over the world.

Apostles' Creed, The. By Archibald Hopkins. G. P. Putnam's Sons, New York. 4¾×7½ in. 207 pages. \$1.25.

Why should one darken counsel by words without knowledge, or undertake to enlighten others before enlightening himself? Mr. Hopkins undertakes to speak as "simply an average layman." We think that the average layman using the Prayer-Book understands that "the place of departed spirits," which is an authorized substitute in the creed for "hell" (*i.e.*, the subterranean abode where the dead were anciently supposed to dwell), is not identical in meaning, as Mr. Hopkins represents it to be, with that gloomy and ambiguous monosyllable. We think that an average layman, if wishing to do justice both to his subject and himself, would have discovered that "paradise," in the dying words of Jesus, was the term which denoted merely the abode of the pious dead, then popularly conceived of as in the underworld. Yet Mr. Hopkins makes haste to inform the public that "the fact of His [Jesus] having descended into Hell, or gone to the place of departed spirits, is denied by His own statement, as reported in Luke. He says to the thief who was crucified with Him, 'Verily, I say unto thee, To-day'—the day of His death—'shalt thou be with me in Paradise.'" After expatiating on the contradiction he discovers here, he asks, with an air of grave conclusiveness, "Were there two ascensions?" We think that this specimen does not misrepresent the worth of the book.

As the Light Led. By James Newton Baskett. The Macmillan Co., New York. 4½×6¾ in. 392 pages. \$1.50.

Mr. Baskett's new story is another first-hand picture of characteristic rural life in Missouri, differing radically in plot from its predecessor

"At You-Alls' House," but dealing with the same background, and full of the same direct and sincere study and observation of nature. The peculiar quality of Mr. Baskett's work is its entire unaffectedness; it is a simple, straightforward record of fact as Mr. Baskett sees the fact of life in the Missouri country; with a touch of atmosphere which comes to him and finds expression in his style through his deep love of nature and his intimate companionship with her. These stories convey the impression of veracity—honest delineation of things as they are. They are homely, straightforward studies of American farm life, touched, however, with the poetry which issues from contact with the beautiful landscape; what Mr. Page has done for Virginia, Miss Murfree for Tennessee, Mr. Allen for Kentucky, Mr. Baskett is doing for Central Missouri. "As the Light Led" shows a decided advance in the development of plot and the management of narrative.

Babes in the Bush. By Rolf Boldrewood. The Macmillan Co., New York. 5×7½ in. 420 pages. \$1.50.

Another story of Australian life—a field of fiction which Mr. Boldrewood seems to divide with Mr. Hornung. It is rather wordy and in parts commonplace.

Bird Notes Afield. By Charles A. Keeler. D. P. Elder & Morgan Shepard, San Francisco. 5×6½ in. 352 pages. \$1.50.

A pleasantly written and neatly printed talk about the birds of California, intended for the ordinary observer, not the trained ornithologist.

Black Homer of Jimtown, The. By Ed Mott. Grosset & Dunlap, New York. 4¾×7 in. 286 pages. \$1.25.

Too much dialect for easy reading! Doubtless the negro utterance has been studied carefully, but when three words out of four are distorted in spelling, the reader's effort in following becomes painful. The stories themselves have fun and ingenuity, but they are not as jolly as Mr. Mott's famous Pike County tales.

Boarder of Argyle Place, The. By George Toile. Illustrated. R. F. Fenn & Co., New York. 4¾×7 in. 241 pages. \$1.25.

The smart talk in this book is so pert and self-conscious as somewhat to disturb the restfulness of reading. However, there are enough amusing situations and clever bits of repartee to make the book worth while if taken in small doses. The text bears certain marks of hasty construction; for instance, referring to Mrs. Rheubottom on page 69, "a look of alarm died away out of her brown eyes," while on page 105 there came "a flash of indignation from her blue eyes."

Brief History of Elementary Mathematics.

By Dr. Karl Fink. Translated from the German by Wooster Woodruff Beman and David Eugene Smith. The Open Court Publishing Co., Chicago. $5\frac{1}{4} \times 7\frac{1}{2}$ in. 333 pages. \$1.50.

To the teacher of any science the history of that science is important for clearer views of it and a more effective presentation and prosecution of it. Dr. Fink's work, of which this is a translation, with some revision, is the most systematic attempt yet made to present a compendious history of mathematics—a subject in which there is now a marked revival of interest.

Bunny's Friends. By Amy Le Feuvre. Illustrated. The Fleming H. Revell Co., New York. $4\frac{1}{4} \times 7\frac{1}{4}$ in. 54 pages. 30c.

Child Life in Literature: A Fourth Reader.

By Etta Austin Blaisdell and Mary Francis Blaisdell. Illustrated. The Macmillan Co., New York. $6 \times 7\frac{1}{4}$ in. 240 pages. 40c.

Church Problems: A View of Modern Anglicanism.

By Various Authors. Edited by H. Hensley Henson. E. P. Dutton & Co., New York. $5\frac{1}{2} \times 8\frac{1}{2}$ in. 530 pages. \$2.

The design of this volume is to set forth a view of the Anglican Church as a working institution confronted with a variety of problems. These problems are severally treated in sixteen essays by thirteen contributors. Their variety of topics precludes us from any criticism of the volume as a whole. It is marked by notably good literary style, and an admirable freedom from polemics or partisanship. In respect of this, we note that it refers to the recently published "Evangelical Free Church Catechism" as "a document of which no one can speak without warm admiration." In reference to the allegation that "we unchurch all who have not episcopal orders," it justly affirms that "whatever isolated individuals may have said or done, the English Church has certainly passed no such judgment on the members of any other body." Its definition of Anglicanism is worth remembering: "Anglicanism is properly historic Christianity within the sphere of English influence." Another sentence conveys a lesson to the churches of our own country in this time of new national problems: "The Empire needs for its own welfare the Church's missions. For vigorous missionary enterprise operates as a potent force for maintaining the stability of the nation."

Citizen of the World, The. By Oliver Goldsmith. Vols. I. and II. (The Temple Classics. Edited by Israel Gollancz, M.A.) The Macmillan Co., New York. $3\frac{3}{4} \times 6$ in. 50c. each.

Dread and Fear of Kings, The. By J. Breckenridge Ellis. A. C. McClurg & Co., Chicago. $4\frac{1}{2} \times 7\frac{1}{4}$ in. 360 pages. \$1.25.

A tale of the Emperor Tiberius and the reign of terror in Rome after his retreat to Capri and when Sejanus was hounding Romans to death or confiscating their estates without regard to rank or innocence.

Education of the Young in the Republic of Plato.

Translated by Bernard Bosanquet, M.A., LL.D. The Macmillan Co., New York. $4\frac{1}{4} \times 7\frac{1}{4}$ in. 198 pages. 70c.

Elegy Written in a Country Churchyard.

By Thomas Gray. Illustrated by R. W. A. Rouse. E. P. Dutton & Co., New York. 6×8 in. 49 pages. \$1.50.

Elusive Hildegard, The. By H. R. Martin. R. F. Fenno & Co., New York. $5 \times 7\frac{1}{4}$ in. 328 pages. \$1.25.

Epistles of the New Testament: In Current and Popular Idiom. By Henry Hayman, D.D. The Macmillan Co., New York. $4\frac{1}{4} \times 7$ in. 563 pages. \$1.75.

This modern version is so arranged as to face King James's version (why not the Revised?) page by page. A good specimen of the style is Romans xv., 17—"I have therefore whereof I may glory through Christ Jesus in those things which pertain to God," which is modernized thus: "This therefore is my chief trophy in Christ Jesus achieved in God's service." The full salvation of such an attempt is not worked out except in a partnership of several, in which the personal equation can be canceled. Frequent signs of the personal equation appear in this, as in every single-handed translation. Substituting "he is the dupe of his own folly" for "he deceives himself" (Galatians vi., 3), "is powerful to confirm his position" for "is able to make him stand" (1 Corinthians xiv., 14), smacks of academic more than popular speech. The substitution of "holocausts" for "burnt offerings" (Hebrews x., 6) is certainly anti-popular. It is a more serious fault to stick to King James in reading "faith, hope, charity" for "faith, hope, love" (1 Corinthians xiii., 13), and to perpetuate some false translations which the Revisers have corrected, as in Philippians ii., 6, and Colossians i., 16. The modernized reading of Galatians vi., 4, "he may take credit for it to himself alone," is palpably anti-Pauline: such a thing Paul never did. Nevertheless, while open to a just criticism, as all individual work must be, Dr. Hayman's version, modestly enough styled "an attempt," will be very helpful in rendering the more difficult parts of the New Testament more intelligible to the average reader.

Evolution and Theology and Other Essays.

By Otto Pfeiderer, D.D. Edited by Orello Cone. The Macmillan Co., New York. $5 \times 7\frac{1}{2}$ in. 306 pages. \$2.

Those who have read anything from Dr. Pfeiderer's pen regard his name as giving sufficient commendation to any work that carries it. Some of the essays in this volume, which takes its title from the subject of the first of them, have already appeared in our periodicals, and some appear now for the first time in English. Our limits do not suffice for adequate criticism of any one of them, much less of the series. Strongly differing from Dr. Pfeiderer at certain points, we find him at other points supplying what seem to us the correctives of what we must regard as his misconceptions. He rejects "supernaturalism" as inconsistent with the evolutionary philosophy, but discovers, after all, in connection with the essence of Christianity, "the true and genuine supernaturalism," in contrast with "the abstract Jewish supernaturalism." He regards Jesus as so implicated in the thought and conditions of his time as not to rise above an apocalyptic view of the world, expecting a miraculous catastrophe as the mode of its regeneration. On the other hand, he finds in certain sayings of John and Paul, under a

"mystical envelope" indeed, a "profound thought" just the reverse of this, "the fundamental thought of the Christian Gnosis," and also of the modern idealist philosophy, that "the world is a work of divine reason, which brings order into the chaos of forces, and guides the course of the development of the world." One who finds John and Paul thus credited with a broader and more rational thought than their Master naturally suspects that the Master has been misinterpreted. We believe we are correct in saying that Dr. Pfeleiderer's crediting to Jesus the apocalyptic eschatology of Jewish seers and sibyls is a way of thinking that is losing ground among scholarly exegetes.

Exhibition Paris, 1900: A Practical Guide. Illustrations, Maps, and Plans. Frederick A. Stokes Co., New York. 5x7½ in. 432 pages. Paper bound, 50c.

This Guide is an admirable piece of work, containing a vast amount of information about both Paris and its Exposition. Published in Paris by Hachette & Cie., the Anglo-American edition has been specially and with noteworthy intelligence prepared to meet the needs of English and American visitors.

Four Years Nine. By Bart Mynderse. The Frederick A. Stokes Co., New York. 5x7¼ in. 344 pages. \$1.50.

Inveterate novel-readers ought to be grateful to Mr. Mynderse for acquainting them with such a character as Smithers. The story is one of prison life. While the talk among the prisoners seems sometimes oppressively and unnecessarily "tough," the book, as a whole, is crisp with the newness coming from a not worked-out mine.

Finch First Reader, The. By Adelaide V. Finch. Illustrated. Ginn & Co., Boston. 5¼x7¼ in. 145 pages.

From Door to Door. By Bernard Capes. The Frederick A. Stokes Co., New York. 4¾x7¼ in. 318 pages. \$1.50.

Fruitfulness (Fécondité). By Émile Zola. Translated and Edited by Ernest Alfred Vizetelly. Doubleday, Page & Co., New York. 5½x8 in. 487 pages. \$2.

Glutton or Epicure? By Horace Fletcher. Herbert S. Stone & Co., Chicago. 4¼x6 in. 128 pages. \$1.

This is a treatise on good eating as an art rather than, as in ordinary speech, the substance eaten. The person who devours his food is the "glutton;" the "epicure" is one who is intent on the nutritive benefit of it. From personal experience Mr. Fletcher gives counsel on hygienic eating and the exercise of the sense of taste for the promotion of health and longevity.

Golden Legend, The; or, Lives of the Saints. Vols. I. and II. Englished by William Caxton. (The Temple Classics.) The Macmillan Co., New York. 4x6 in. 50c. each.

Great Stone of Sardis, The, and the Girl at Cobhurst. By Frank R. Stockton. (Shenandoah Edition, Vols. XI. and XII.) Charles Scribner's Sons, New York. 5½x8¾ in. Sold by subscription.

Green Flags and Other Stories of War and Sport, The. By A. Conan Doyle. McClure, Phillips & Co., New York. 5x7½ in. 384 pages. \$1.50.

A story of slaughter in battle in Egypt, a tale of a brutal prize-fight, a few particularly ghastly

pirate yarns, and some ingeniously invented mysterious horrors—assuredly this is a thoroughly varied record of criminal strenuousness. But Dr. Doyle is a born story-teller, and we suspect that most men readers (but not so many women) will finish the book first and criticise it afterwards.

Handbook to Christian and Ecclesiastical Rome: Part III. Monasticism in Rome. Part IV. Ecclesiastical Rome. By M. A. R. Tucker and Hope Malleon. Illustrated. The Macmillan Co., New York. 5x7¼ in. 580 pages. \$2.75.

This volume, in two parts, "Monasticism in Rome" and "Ecclesiastical Rome," is a thesaurus of information inclusive of the minute details of the subjects treated of, and made serviceable as a reference-book by a good index. The illustrations are colored. Probably the more interesting portion for the general reader is the elaborate account given of the papal court—its palaces, ceremonies, dignitaries, etc.

Head of Pasht, The. By Willis Boyd Allen. E. P. Dutton & Co., New York. 5x7½ in. 346 pages. \$1.50.

Healing of the Nations, The. By J. Rutter Williamson. The Student Volunteer Movement for Foreign Missions, New York. 4¾x7¼ in. 98 pages. 40c.

This is a book of stirring interest. Since the Gospels were written—our earliest classic on medical missions—there has been no second till our own time. It is well that medical missions were not thought of till medical practice became scientific; as it is also well that Christian propagandism languished till theology became more rational and humane. The appeal made by the awful sufferings endured in the absence of medical reliefs is made intense by the facts here put before us, and the success of the medical missionary as a pathbreaker for Christ through the jungles of superstition and prejudice is put beyond all doubt. Mr. Williamson, a member of the British Medical Association, has done good service to philanthropy by the publication of this little book.

"High Joe." By J. Burritt Smith. The Busy World Publishing Co., Madison, Wis. 5x7½ in. 240 pages. \$1.

This is a graphic temperance tale of the total-abstinence kind. Incidentally it gives an interesting picture of Western lumber life in camp.

History of Public Franchises in New York City. By Gustavus Myers. Reform Club Committee on City Affairs, New York. 5½x9 in. 206 pages.

Extremely readable as well as extremely valuable. The order of treatment is logical rather than chronological—the history of each group of franchises being given separately, with frequent headlines to mark new phases in its development. In the history of the water franchises nearly every reader will be interested to learn that the first water company in New York was the creature of Aaron Burr, and that Burr obtained a charter for it from the Federalist legislature, not in order to supply water to the city, but to organize a Republican bank—the clause authorizing a bank being hidden in an inconspicuous place. The system was not taken over by the public

until a great cholera epidemic followed by a great conflagration in the early thirties made the people feel that an abundant supply of pure water was a public necessity. In the history of street railway franchises it is interesting to read that back in the early fifties Jacob Sharp nearly secured the right to construct a line on Broadway, and that the passage of the Sharp ordinance over the Mayor's veto was prevented in part by the offer of a competitor to carry passengers on Broadway at three-cent fares. The history of each subject includes the most recent developments, so that the volume puts the reader fully abreast with current discussion.

History of the People of Israel. By Carl Heinrich Cornill, Ph.D., S.T.D. Translated by Professor W. H. Carruth. (Second Edition.) The Open Court Publishing Co., Chicago. $5\frac{1}{4} \times 7\frac{3}{4}$ in. 325 pages.

History of the Presbyterian Church in the United States of America. By Jacob Harris Patton, A.M., Ph.D. Illustrated. R. S. Mighill & Co., New York. 6×9 in. 560 pages. \$3.50.

In this handsome volume a noble history is well told. Large space is given to personal notices of the great worthies of the Church, and also to the darker as well as the brighter pages of its record. A chapter is given to the trials of Albert Barnes (1830-36), on charges of heresy, and one to that of Lyman Beecher (1835). Two chapters are given to the recent case of Dr. Briggs. The note of dissatisfaction with the prosecution of Drs. Barnes and Beecher is not so pronounced in regard to Dr. Briggs, but a judiciously restrained discontent with the proceedings against him is manifest. The notice of Dr. Henry P. Smith's trial (1892) on largely similar grounds to that of Dr. Briggs is in comparison singularly curt and even unjust, barely a half-page, devoid of the least clue to the merits of the case. In one point Dr. Patton seems to us gravely and unfortunately wrong. He attributes the great change of heart which the Southern Church experienced in the fourth decade of this century, in its jump from the condemnation to the justification of slavery, to the anti-slavery agitation then going on at the North. The full exposure of such an error in a volume especially intended for Presbyterian readers we leave to the journals of that denomination. The antidote to it will be found in ample measure in Dr. L. W. Bacon's "History of American Christianity" (pages 273-282).

Iliad of Homer, The. Done into English Prose by Andrew Lang, M.A., Walter Leaf, Litt.D., and Ernest Myers, M.A. (Revised Edition.) The Macmillan Co., New York. $4\frac{1}{4} \times 7\frac{1}{4}$ in. 507 pages. 80c.

Integrity of Christian Science, The. By Mrs. A. D. T. Whitney. Houghton, Mifflin & Co., Boston. $4\frac{1}{4} \times 6\frac{1}{2}$ in. 151 pages. \$1.

International Year-Book for 1899. Edited by Frank Moore Colby, M.A., and Harry Thurston Peck, Ph.D., L.H.D. Illustrated. Dodd, Mead & Co., New York. $6\frac{1}{4} \times 9\frac{1}{4}$ in. 887 pages.

Nearly nine hundred closely printed, large pages, crammed with valuable information, illustrated with maps, portraits, and good process pictures. Such articles as those on the Transvaal, the Philippines, the Nicaragua Canal, and the Paris Exposition are full and clear. This excellent compendium of year-to-

year history is improving with each issue. That for 1899 is a full and valuable work of reference.

Ivanhoe: A Romance. By Sir Walter Scott. Illustrated by C. E. Brock. Edited by Porter Lander MacClintock, A.M. (Heath's English Classics.) D. C. Heath & Co., Boston. $4\frac{1}{2} \times 6\frac{1}{2}$ in. 530 pages. 50c.

Lady of the Lake, The. By Sir Walter Scott. Edited by Elizabeth A. Packard. (Macmillan Pocket English Classics.) The Macmillan Co., New York. $4 \times 5\frac{1}{2}$ in. 208 pages. 25c.

Life of Lal Behari Day. By G. MacPherson, M.A. Introduction by Thomas Smith, D.D. Charles Scribner's Sons, New York. 5×8 in. 148 pages. \$2.

Magna Charta of the Kingdom of God, The. By George F. Genung, D.D. American Baptist Publication Society, Philadelphia. $4\frac{1}{2} \times 7$ in. 164 pages. 60c.

These "studies" are judicious and illuminating. The ideal social order, which Jesus spoke of as "the kingdom of God," is constituted, not by things done, but by the spirit in which things are done. To exhibit this ideal morality was the purpose of Jesus' discourse upon the kingdom, sketching its constitution, or "magna charta," in his Sermon on the Mount. In it he does not enact law, but inculcates the free spirit to which, as Dr. Genung says, "the law of God is our dearest purpose, instead of our condemning censor." Thus viewed, Jesus' subject is the realization of our true freedom. As a corrective to semi-Christian ideas of it, these brief "studies" deserve unqualified commendation.

Man and His Divine Father. By John C. C. Clarke, D.D. A. C. McClurg & Co., Chicago. $4\frac{3}{4} \times 7\frac{1}{2}$ in. 364 pages. \$1.50.

The idioms of Dr. Clarke's thought are rather peculiar, so that we have not found his book as easy reading as its title suggests. It presents a conservative theology in a form strongly marked by individual independence. Dr. Clarke's march seems rather heavily cumbered with *impedimenta* in the "philosophy" collected from Daniel and the Apocalypse, as well as in his disquisitions on the "plurality" of consciousness and personality in a sense quite unknown to sound psychology and ethics. But he comes close to the truth unrecognized in the creeds in holding that the central fact in the atonement is in "the complete union of Jesus' life with the lives of men."

Mind of Tennyson, The. By E. Hershey Sneath, Ph.D. Charles Scribner's Sons, New York. $5 \times 7\frac{1}{2}$ in. 193 pages. \$1.25.

Among the witnesses for truth to summon in every argument with error the great poets must always be reckoned. Tennyson's poems, particularly his "In Memoriam," we have long held to be of weight in the controversy with agnosticism, sensationalism, and materialism. He was conversant from his college days with modern skepticism at its strongest in the great debate on Kant's "inevitable problems of pure reason—God, Freedom, and Immortality," and both sides of the debate are fully heard in his noble verse. The verse, however, is not that of a mere reporter, but of the combatant himself, who had

faced the specters of the mind
And laid them.

The autobiographical testimony to this vic-

tory, which the poet briefly gives in Lay XCVI. of "In Memoriam," Professor Sneath unfolds at length in an admirable analysis of the various poems and passages that deal with the fundamental problems of doubt and faith. This unequivocal, confident testimony of one who certainly was no born believer or hasty dogmatist, but for half a century a persevering truth-seeker with the best lights of modern knowledge, to the reasonableness of faith, to the reality of spirit, to the fact of immortality, to the Being of God, is so effectively presented by Professor Sneath as to make one of the best books to be commended to any who are immersed in the doubts from which the poet emerged. In one case alone Professor Sneath seems to misinterpret Tennyson, whom he finds disposed, unlike himself, "to take refuge in blind faith" in Lays CXX. and CXXIV. of "In Memoriam." To us the words "I was *born* to higher things" seem rather an appeal to the trustworthiness of nature; and the protest of the heart, "I have felt," is an appeal to the ultimate fact of an experienced consciousness. But the trustworthiness of nature is a postulate of reason, and the facts of consciousness are as real as any of the external world. Recourse to such refuges involves faith of a certain kind, but not a "blind" faith.

Monsieur Beaucaire. By Booth Tarkington. Illustrations by C. P. Williams. McClure, Phillips & Co., New York. 5x7½ in. 128 pages. \$1.25.

This is a short story of the last century; a study of eighteenth-century manners, touched with considerable brilliancy and not a little distinction, entirely out of the vein of Mr. Booth Tarkington's earlier story, "A Gentleman from Indiana." In this shorter tale, reprinted from "McClure's Magazine," Mr. Tarkington shows a light hand, a good sense of the dramatic, and promising descriptive power.

Mother Tongue. Book I. Lessons in Speaking, Reading, and Writing English. Book II. An Elementary English Grammar. By Sarah Louise Arnold and George Lyman Kittredge. Ginn & Co., Boston. 4¾x7¼ in. Book I, 55c.; II, 70c.

The title of these books is prepossessing, and the prepossession is justified upon examination of them.

Nancy's Fancies: A Story about Children. By E. L. Haverfield. Illustrations by Percy Tarrant. E. P. Dutton & Co., New York. 4¾x7 in. 263 pages. \$1.25.

This is a peculiarly pathetic tale of child life, and it is told with simple but thrilling realism.

New Testament Studies in Missions. By Harlan P. Beach. The Student Volunteer Movement for Foreign Missions, New York. 4¾x7¼ in. 42 pages. Paper bound, 15c.

This belongs to the series of "Mission Study Text-books." The alternate pages are conveniently left blank for manuscript notes.

Odyssey of Homer, The. Done into English Prose by S. H. Butcher, M.A., and A. Lang, M.A. The Macmillan Co., New York. 4¾x7¼ in. 429 pages. 80c.

Oriole Stories. By M. A. L. Lane. Illustrated. Ginn & Co., Boston. 5¼x7¼ in. 105 pages. 33c.

This book is a model of what a child's primer should be. With a very restricted vocabulary, its compiler has succeeded in making a book full of variety and interest.

Path of Dreams, The. By Leigh Gordon Giltner. Fleming H. Revell Co., New York. 5x7 in. 96 pages. \$1.25.

Miss Giltner has evident genius in conception and skill in versification, which, connected with the deeper fountains of poetic inspiration, promise results in which she will not think of "the Poet" as

One piping unto feet that will not dance,
And mourning unto ears that will not hear.

Philo-Sophia: A Collection of Poems. By Anita Trueman. The Alliance Publishing Co., New York. 4¼x7 in. 95 pages. \$1.

This is a collection of fairly well constructed verse, whose chief merit is a passion for social righteousness. The poem entitled "Aceon," which occupies a third of the volume, has the peculiar interest of a theme drawn from the future life. It relates the experience of a soul, according to the theosophical beliefs, ascending from sphere to sphere till merged in Deity, and issuing forth again into successive stages of individual being. For such imaginations the poet may claim an equal plausibility with Milton's, and it may be said that her treatment of the subject is dignified and indicative of genius.

Popular Misconceptions as to Christian Faith and Life. By Rev. Frank T. Lee. The Pilgrim Press, Boston. 5¼x7½ in. 261 pages. \$1.25.

Mr. Lee's design is well conceived and executed. He corrects a multitude of misunderstandings with the large and kindly common sense of an experienced pastor. The doubt attaching to such a book is whether it will reach any large number of those for whom it was written, except at second hand through friends who have read it for them. It is, therefore, to be read by those who would help others out of religious difficulties. The single criticism we have to make is that the section on misconceptions regarding the Holy Spirit is quite inadequate even from a Biblical point of view.

Practical Handbook on Sunday-School Work. A. By Rev. L. E. Peters. American Baptist Publication Society, Philadelphia. 4¾x6¾ in. 128 pages. 60c.

Refflorescencias Exóticas, Efímeras. Abraham Lopez-Penha. Barranquilla, 1898. Imprenta De Los Andes. 84 pages. Paper bound.

Room Forty-five (A Farce) and Bride Roses (A Scene). By W. D. Howells. Houghton, Mifflin & Co., Boston. 3½x6 in. 50c. each.

Two of Mr. Howells's pleasantly written farces, in a very light vein and with those little touches of almost unconscious satire with which Mr. Howells is in the habit of bringing out certain traits of certain women.

Second Coming, A. By Richard Marsh. John Lane, New York. 5x7½ in. 305 pages. \$1.50.

These sketches of what would happen if Christ came in visible form to London are more fanciful than edifying, consisting, as they do, mainly in a series of marvelous manifestations and miracles, which cause misunderstandings and mobs. As a picture of what the "Second Coming" is not, the book is a success. A main object of the writer is apparently to hit off the contradictions between Christians and Christ, which is impartially

done all round the circle. The American reader, who finds a lot of social malcontents described as "Universalists," must pardon the writer, who lives in a land where Universalist churches are generally unknown.

Songs from the Plays of Shakespeare. Illustrated by Paul Woodroffe. E. P. Dutton & Co., New York. (The Illustrated English Poems. Edited by Ernest Rhys.) 6x8 in. 85 pages. \$1.50.

A selection of lyrics from the dramas, tastefully printed on broad pages from a clear type, with illustrations which show careful study of the text.

Triple Flirtation, A. By L. M. Elshemus. Illustrated. The Abbey Press, New York. 5x7½ in. 260 pages.

Despite the author's evident desire that his book shall be of help towards greater social simplicity and sincerity, he has produced a vulgar volume, vulgarly written.

Wheeling Through Europe. By Winfred Ernest Garrison. Illustrated. The Christian Publishing Co., St. Louis, Mo. 4¾x6½ in. 263 pages. \$1.

This sketch of travel is not marked by excessive originality, but it breathes the grateful aroma of health, freshness, and youthful buoyancy.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

1. Hermann, in his "Communion of the Christian with God," says of the new birth: "We do not experience the new birth: we are born again." Again, "This birth is neither seen nor grasped: we only believe in it. It is a perverted theology which makes regeneration a process that can be traced by human inquiry." Can you tell me if this view of regeneration is widely held by the churches? It seems to me the most Scriptural view. Can you kindly give a word of criticism? 2. What do the authors of "Progressive Orthodoxy" mean by the statement that "the work of the Holy Spirit represents the place of *motive* in Christianity"?

J. G.

1. For more light on the subject see Starbuck's "Psychology of Religion" (Scribners). The above quotation seems to mean no more than that the point of transition between the states of consciousness before and after the new birth is unobserved and indescribable. 2. Not remembering the context, we find here only a recognition of the Holy Spirit as the quickener of Christian desires and endeavors.

1. Is a person legally or morally a tax-dodger who, living in Europe, not domiciled anywhere, and therefore not taxed, lives on a small income from shares in railways in America and from mortgages on estates there, received through a private agent in a New England town, who, in his yearly account, never enters anything paid for taxes? 2. How do you define the moral wrong of tax-dodging?

B. Q. P.

1. Such a person is not legally or morally a "tax-dodger." The property from which he or she receives the income ought to be taxed where the property lies, and is so taxed if it be real estate, and in a few States if it is railway stock. 2. The moral wrong of tax-dodging is in purposely keeping for one's self what legally and morally belongs to the public.

Does not "the Word," in the verses, "In the beginning was the Word, and the Word was God," ... "The Word was made flesh," John i. 1, 14, etc., mean Jesus Christ?

H. A. E.

It means that the historical result of the incarnation of the Word was Jesus Christ. By the "Word" is meant the self-expression of the eternal thought of God.

Please state what, in your opinion, was the length of time that the story of the resurrection and ascension of Christ was handed down by tradition before there was any written history of the event. Was it more or less than one hundred years?

C. S.

1. Corinthians, with its record in chapter xv. of the appearances of the risen Christ, was written A.D. 51 or 52; some say as late as 57. The dates of the Synoptic Gospels assigned by Professor Harnack are, for Matthew, A.D. 70-75; Mark, 65-70; Luke, and also Acts, 78-93, and

can hardly be much later. These early dates, however, do not exclude the possibility of some subsequent additions to the narratives prior to the date of the earliest texts extant.

1. Is there anything published on the process of civilization—let me call it the evolution of civilization; something similar to Dr. Edward Caird's "Evolution of Religion"? 2. Is there any book published, or to be published soon, giving chief characteristics of each century in the Christian era?

J. A. J.

1. See "Ethnology" and "History of Politics," in the Temple Primers Series (The Macmillan Company, New York, 40 cents each). Also Decoudray's "History of Civilization" (D. Appleton & Co., New York, \$2.25).
2. We think not.

1. Were the lectures of De Cordova, who was something of a lion in his day, ever published, and are they now obtainable or accessible? 2. And I am also anxious to know in what hymn a line something like this occurs: "The son of parents passed into (or ascended to) the skies."

S. G. A.

1. W. Carleton, New York, publishes one book by a De Cordova (initials not given). 2. Perhaps some reader can tell.

I think the poem inquired about some time ago, with stanzas ending in the musical line, "The sunshine follows the rain," is by Charles Kingsley.

H. F. Y.

F. S. R.—The term "Neo-Darwinism" is applied to the school of evolutionists headed by Professor Weismann, of Freiburg, who holds against Darwin that acquired variations, such as result from environment or any other cause than modifications within the germ itself, are *not transmissible by inheritance*. Only those variations are transmissible which arise within the germ, and it is only by acting on these that natural selection and heredity become factors of the evolutionary process. It should be added that Darwin also recognized the probability of variation spontaneously occurring from inexplicable causes within the germ. The controversy at present turns on the question of the *transmissibility* of variations produced by *exterior* causes and reactions. The debate is still on, and its issue uncertain, but the majority of embryologists agree with Weismann.

The Outlook of May 19 stated, in a book notice (page 183), that the crucifix did not appear in Christian art till about a thousand years after Christ. This was held true some time ago, but recently a crucifix has been discovered in Constantinople which is believed to date from A.D. 586. The chronological correction thus required, requires the context to be corrected by substituting the name of Wicliif for that of King Alfred.



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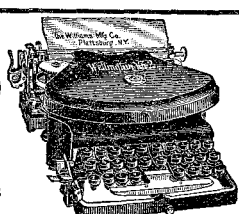
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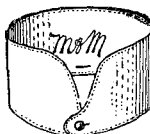
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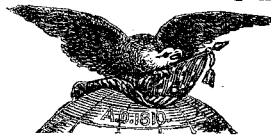
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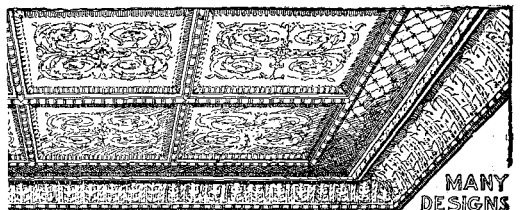
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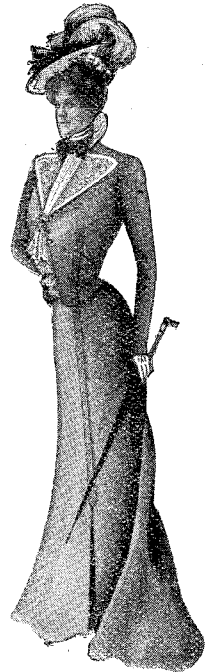
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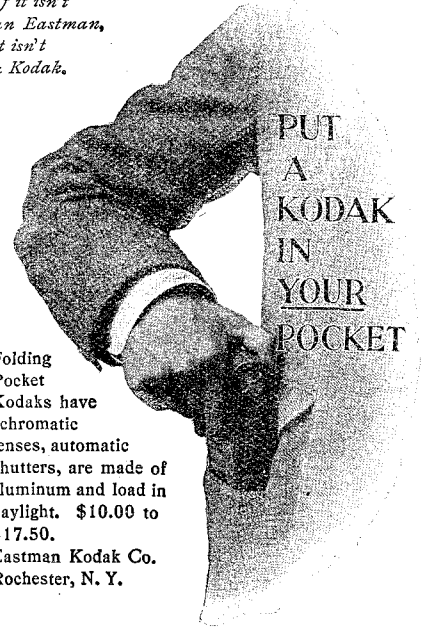
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